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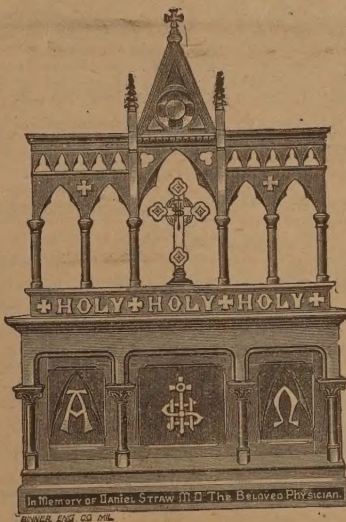
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The Living Church

Saturday, July 6, 1895

News and Notes

CONSENT has been given by a majority of the Standing Committees of the dioceses of the Church, for the consecration of the Bishop-elect of Kansas, the Rev. F. R. Millspaugh, D. D. The testimonials and consents have been already forwarded to the Presiding Bishop. If the consent of the bishops are returned during July, the consecration will most likely take place in Topeka on the Feast of the Transfiguration.

WE had the pleasure some months ago of recording the consecration of the cathedral church of St. George, Georgetown, British Guiana. This church was built as a memorial of Dr. Austin, the first Bishop, whose episcopate extended over a period of more than half a century. The venerable Bishop lived to see the building opened for divine worship, and was present at the thanksgiving services in November, 1892, though too feeble to address the people. Peculiar difficulties attended the construction of the church. The soil was of such a character that no foundation could be laid strong enough to bear the weight of a stone fabric. Finally a massive concrete wall was built about seven feet above the ground, and upon this was placed a framework of the durable wood called "greenheart," the interstices being filled with plaster panels. The extreme length is 187 feet, width of nave 69 feet, and width at the transepts 103 feet. The height of the spire is 187 feet. The church will hold about 2,000 people. On Easter Day the cathedral clergy administered the Holy Communion to 1,300 persons at the cathedral and its chapelries. The work of the Church in British Guiana was begun under the auspices of the S. P. G. in 1712. It was brought to a high point of effectiveness under the long and faithful labors of the late Bishop. There is at present a dispute about boundaries between the English authorities of British Guiana and the neighboring republic of Venezuela, which threatens to involve our own government. Lovers of peace and of the Church will pray that the trouble may soon be amicably settled.

LESS than forty years ago saw the extraordinary "Surplice riots" in London, when some of the clergy began to dispense with the solemn ceremony of retiring to the sacristy and exchanging the surplice for the black gown of the old monastic preachers. It was a piece of ritual which by long usage had become dear to the popular heart, though what it signified, or whether it signified anything, few cared to inquire. Accordingly, when the preacher ascended the pulpit in white instead of black, he was liable to be greeted by manifestations of anger. But times and people are wonderfully changed. The other day it was announced that the Rev. Prebendary Webb-Peploe, one of the last survivors of the old Evangelical party, in deference to the expressed wish of a large majority of his congregation, would in future dispense with the use of the black gown in the pulpit. Now the papers are inquiring whether this was not the last black gown left in any of the London churches, and we are assured that only a few survive anywhere throughout the country. It does not appear, however, that the disappearance of the gown symbolizes the decline of preaching, since, as we suppose, there never was a time in the history of the English Church when there were more preachers of ability and influence than is the case at present.

AT a meeting in London in the month of May, in behalf of the Bishop of St. Alban's Fund, which is for the benefit of "London over the Border," the Marquis of Salisbury presided and made a strong and earnest address, urging enhanced contributions to this fund to extend the blessings of religion more widely among a very destitute class of people em-

ployed along the docks in connection with the vast commercial enterprises of England. Circumstances have caused an immense increase in this population within a few years. The Marquis pleaded for the moral education of this people, and their elevation in character and self-restraint, and declared his conviction that there is no machinery that we know that can accomplish this end so effectually as the Church of Christ. The American Ambassador, Mr. Bayard, also addressed the meeting. He said that the growth of London was more and more wonderful, and to an American caused amazement that so much good government and so much of social duty could be performed. The organized Church, he said, better than any other, could undertake the duty of morally elevating great and increasing populations. There was great satisfaction in seeing men and women living in the West End of London holding out the hand of fellowship to "London over the Border."

A NEW organization has recently been formed in Ireland called the "Irish Church Society." Its objects are to defend the ancient doctrine and discipline of the Church of Ireland, to protect her lawful rights and liberties, to give advice, protection, and assistance to the members of the society, and to create a deeper interest amongst Church people in the affairs of the Church. It would appear that this may be considered a High Church Society. On the other hand the radical Evangelicals and Orangemen are setting a plan on foot for starting a new paper, objecting, it seems, to the *Irish Ecclesiastical Gazette* as not loyal enough, that is, to so-called evangelical principles. *The Gazette* strikes us as a paper which ought to be satisfactory to people who are really "loyal." While it is a staunch supporter of sound Church principles, it is always temperate and careful, and in its correspondence columns gives a fair hearing to all sides.

THE Toynbee Society of Philadelphia, which has for its object the promotion of the interests of wage-earners whenever these are in harmony with the interests of the general public, points out the necessity of a moral feeling among the buying public which will lead them to purchase only such goods as can be made under fair conditions, instead of bargains at whatever cost to the workman. That is indeed the testing point of a person's real interest in the betterment of those who have suffered the tyranny of the sweat shops. To get the most one can for a dollar seems to be a dominating motive with the great majority, which would do no harm if "the most" included in its meaning the best good of all persons concerned, and not simply the largest returns for one's self from a financial point of view.

THE eleventh of June was the fiftieth anniversary of the enthroning of the late Bishop Medley as first Bishop of Fredericton. New Brunswick was previously an archdeaconry in the diocese of Nova Scotia. The first Bishop of this diocese was Dr. Charles Inglis, who was rector of Trinity church, New York, during the Revolutionary War. He had married into the Delancy family, which for the most part took the English side during the war. Dr. Inglis and his wife accordingly found themselves among the thirty odd persons who were proscribed by the Legislature of New York, after the conclusion of peace. Their property was confiscated and they themselves were banished, on pain of death if they ventured to return. Many of the exiles from the United States at that time found new homes in the British Provinces, and among them, Dr. Inglis, who became Bishop of Nova Scotia. His successors were Bishops Stanser and John Inglis, before the setting apart of New Brunswick. The fiftieth anniversary of the division of the diocese, a signal stage in the progress of the Church in that region, was appropriately celebrated by special services at the cathedral, Fredericton, a public meeting in the city, and fitting recognition in the several parishes of the diocese.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

Some progress is being made with the Welsh Disestablishment Bill, but the government majorities in important divisions on the various amendments show a steady diminution, the actual figures ranging from 56 and 44 to 10 and 9. Many of the English radical members would be heartily glad to see the Bill dropped, for it is losing them the support of a considerable number of their constituents. On both sides of the House it is realized that the ministry is thoroughly discredited in the eyes of the country, and that it is only waiting an opportune moment for dissolution.

The Irish Church Congress seems to have been abandoned, on account of the storm raised at the General Synod by the extraordinary display of temper on the part of the ultra-Protestants who found that certain High Churchmen had been asked to speak. It is impossible to be very hopeful for the future of the Irish Church when a considerable number of its members stigmatize such moderate men as Lord Nelson and Canon Mason as "Romanizers," and when the Bishop of Derry is denounced as a traitor for inviting them to speak on Irish Church platforms. In the north of Ireland the fanatical form of Protestantism known as Orangeism is still a power, and Irish Churchmen generally seem to have learned little in the last half century.

The see of Zanzibar, which has lain vacant since the death, a year ago, of Bishop Smythies, will be filled by the Rev. W. M. Richardson, vicar of Ponteland, Newcastle-on-Tyne. It is a singular coincidence that the new Bishop and his future neighbor, Bishop Tucker of Uganda, had both felt vocation to missionary work, and were on the point of resigning their livings to seek work as simple missionary priests, when the offer of the higher office was made to them. The Universities' Mission to Central Africa, which supports the two sees of Zanzibar and Nyasa, or Likoma as it will now be called, held a very enthusiastic and successful anniversary on May 30th. Canon Scott Holland's speech at the evening meeting is always looked forward to as one of the liveliest of the year. He is one of the few English speakers who can make a stolid British audience weep or laugh at his will, and inspire them with something of his own enthusiasm. *The Church Times*, in a leader, expresses a hope and an opinion that High Churchmen are at last waking up to a sense of their responsibility towards mission work, which the Evangelicals, to their credit, have never neglected. It is only within the last few years that High Churchmen have manifested any real sympathy with foreign mission work; and that they have at last begun to do so is very largely due to the admirable work of the Universities' Mission which has always been in the hands of High Churchmen, and has been peculiarly successful by reason of the entire unity of purpose and conviction which underlies the work both at home and abroad. The bishops-designate of Zanzibar and Likoma will be consecrated on St. Peter's Day.

The numerical decline of Dissent is abundantly proved by the statistics furnished in the Year Books of the sects themselves. The tide has not only ceased to flow, it has actually begun to ebb, in spite of "forward movements," and other spasmodic efforts. The latest figures to hand are those furnished by the Primitive Methodists, which show in some districts an actual loss of members, and in all districts, notably in Wales, a decay in proportion to the advance of population. The "connexional property" is worth three millions and a half, burdened by no less than a million of debt. Debts upon chapel property play an important part in the economy of Dissenting bodies. They are one cause of the extreme pressure which is put upon members who are supposed to be likely to join the Church. If the "screw" fails of its effect the congregation suffers in pocket, through the loss of some of the subscribers, hence the rigor with which it is applied. The interest of the debt must somehow be raised by the deacons who are, as often as not, themselves the shareholders.

It is an open secret that the English Jesuits and Cardinal Vaughan made every effort to induce the Pope to pronounce against the validity of English orders before the arrival of Lord Halifax in Rome, and that they failed in their attempt. It is now stated, on the highest authority, that Lord Halifax was assured by the Pope that neither he nor his successors would pronounce authoritatively against their validity. The Pope has recently given an indication of his personal regard for the Abbe Duchesne by nominating him to an important office in Rome. The Abbe, it will be remembered, is a valiant champion of English orders, and was received by the Pope in audience with Lord Halifax. The English Roman Catholics are anything but pleased with the turn which events have taken, and at the failure of the Cardinal's mission. The Cardinal, by the way, is anything but the shrewd and astute diplomatist that he is represented to be. He is a man of real piety, of transparent honesty, and for the rest, a man of very ordinary intelligence and capability. Brought up in the narrowest traditions of English Romanism, he knows little or nothing of the strength of the Catholic position of the Church of England, and from his ignorance of this he is far less capable of advancing the interests of the Italian mission than was Cardinal Manning. English Catholics have little to fear from the Roman mission, and can view with comparative equanimity the occasional departure Romeward of an unstable priest or layman, a departure too often made in ignorance or in petulance. Cardinal Vaughan places more trust than did his great predecessor in the aesthetic attractions of Roman Catholicism, and the great functions which he is continually planning are models of gorgeous ceremonial. One such function will take place on St. Peter's Day, when the foundation stone of the new cathedral of Westminster will be laid, in the presence of as many people as can be induced to pay a guinea or half a guinea for the privilege of witnessing the proceedings. On these occasions the Church of Rome is not the Church of the poor.

The Bishop of Ely is calling the attention of Churchmen at large to the poverty of many of the clergy of his diocese, one which has always been the first to feel the pinch of agricultural depression. There are, says the Bishop, 55 benefices which do not exceed the annual value of \$500, and 203 benefices of less than \$1,000. Of course a fair number of the incumbents of these livings have means of their own, but a private inquiry made by the Bishop reveals the fact that there are many clergy whose total income from all sources does not reach \$1,000, and that some clergy are actually existing on pittance of \$200, \$265, \$330, or \$350. The laity of the English Church have hitherto exhibited a decided preference for a married priesthood, especially in the country districts, but it is obvious that a celibate priesthood must soon become the rule, unless the laity are prepared to offer some addition to the scanty endowments of the benefices. An English artisan, earning \$10 to \$15 per week, lives in more comfort than many a priest. The whole position is full of difficulties, for in the districts where the priest is suffering from the fall in tithes, the land-owner is half ruined by the loss of his rents, and the land is in many parts going out of cultivation.

The Guild of All Souls kept its 22nd anniversary on June 5th. It now numbers 3,500 members, and though its roll has never been a large one, the Guild has done work of inestimable value in promoting prayer for the faithful departed, and in advancing funeral reform in a Catholic direction. The Guild now proposes to raise \$50,000 for the building of a chapel in which the Holy Eucharist shall be continually offered for the intention of the Guild. About half the amount required is given or promised. The chapel has long been in contemplation, but the Guild has lacked the means to build it, and the delay has without doubt been a good thing. Even ten years ago the proposal to erect such a chapel for such a use would have aroused a fierce and widespread opposition. To-day the doctrine and practice of intercession for the faithful departed has taken a firm root, and is everywhere accepted, and it is very unlikely that the Guild will encounter any real opposition, or find any grave obstacles in its path.

The Confraternity of the Blessed Sacrament kept its anniversary on Corpus Christi. There were solemn celebrations of the Holy Eucharist at three or four well-known London churches, and a solemn procession and Te Deum at St. Thomas, Regent st., in the afternoon. The annual meeting of the associates in the evening was presided over by the venerable Superior General, the founder and first Superior of the Confraternity, the Rev. Canon Carter, of Clewer. Canon Carter carries the burden of nearly ninety years with an astonishing vigor both of mind and body. The vicar of St. Alban's, Holborn, mentioned at the meeting, as showing that Canon Carter really was advancing in years, the interesting fact that when Canon Carter vacated his rooms at Christ church, Oxford, about the year 1830, his successor in them was Mr. Gladstone. The Very Rev. T. J. Ball, Provost of Cumbrae, read a very valuable paper on reservation of the Blessed Sacrament for the sick, in which he pleaded for a general restoration of the custom as being one which no local branch of the Catholic Church has any right to override or ignore.

The unveiling of another bay of the mosaic decoration

of the choir of St. Paul's cathedral brings the great work within sight of completion. Mr. Richmond, the artist, has attempted nothing less than the revival of an art which England had lost. He contends, with much truth, that if Englishmen cannot decorate their own cathedral themselves, any decoration would be artistically valueless, because not indigenous or spontaneous. He has therefore forewarned the aid of the Italian workers in mosaic, and has himself, after a careful study of methods, trained his own English workmen in the art of mosaic, until they have themselves become artists. The mosaics in St. Paul's are no mere copies of designs made in the studio; they are designs carried out by artists working freely under Mr. Richmond's direction, in the place which the mosaics are permanently to occupy, and are thus executed with direct reference to every condition of light and surroundings. Hence they are not dull and lifeless decorations, partaking of the antique, but are instinct with a vitality which impresses even the casual observer who is ignorant of the true cause of their power and vigor.

New York City

The Church Publishing Society entered upon its operations July 1st, making headquarters at the Church Missions House.

The 3rd annual convention (not the 3rd anniversary, as stated in our last issue) of the Order of the Daughters of the King will be celebrated next autumn in St. Agnes' chapel, of Trinity parish.

An important addition has been made to the library of the General Theological Seminary in the shape of a collection of sermons, letters, and autograph papers of the bishops of the American Church. The collection is bound in several volumes.

The Central Labor Union recently sent a letter to Bishop Potter thanking him for his successful termination of the strike of building trades in this city, brought about through his intercession with persons concerned.

Bishop Potter delivered an address at the centennial commencement, Thursday, June 27th, of Union College, of which his brother, the Rev. Dr. E. N. Potter, and his grandfather, Dr. Eliphalet Nott, were former presidents. The Bishop is himself "honorary chancellor" of the college.

The Brothers of Nazareth have begun their fresh air work at St. Andrew's Cottage, Farmingdale, N. Y. The special aim of the Cottage is to provide for poor boys of this city during the heated term, and it depends for support on free-will offerings of the charitable.

On Sunday, June 23rd, the Rev. Dr. David H. Greer, rector of St. Bartholomew's church, held a special service at the State Camp, as chaplain of the 7th Regiment, N. G., S. N. Y. A pulpit was improvised of a stack of drums, over which a flag was draped, and the service proceeded under the shade of trees and in sight of the waters of the Hudson. The regimental band played Gounod's *Messe Solenne*, and the regiment joined in the Creed, and in the singing of the hymns. Dr. Greer took for his text Ezekiel xxi: 9 and 11, "A sword is sharpened and also furnished. He hath given it to be furnished that it may be handled." The service closed with the singing of "My country, 'tis of thee."

At St. George's church, Tuesday, June 25th, took place the burial of Mr. Wm. Henry Schieffelin, a member of the vestry of the parish. The services were conducted by the Rev. Lea Luquer, rector of St. Matthew's church, Bedford, N. Y., assisted by the assistant clergy of the church, the Rev. Messrs. Wm. H. Garth, Alexis N. Stein, Frank H. Nelson, and Arthur N. Taft. Members of the vestry, including Mr. J. Pierpont Morgan, R. Fulton Cutting, Gen. Wagner Swaine, Frederick H. Betts, and John Noble Sterns, were present. A delegation of 20 members of the Board of Trade attended in a body. The Society of War Veterans, Loyal Legion, Chamber of Commerce, and Brotherhood of St. Andrew, were represented by delegations. The interment took place in the burial lot of the Jay family in St. Matthew's churchyard, Bedford.

The floating hospital and seaside hospital of St. John's Guild opened for the season, Monday, June 24th. The aggregate number of beneficiaries last year was 49,471, and the expense of their care amounted to \$39,158.17; the total expenditures of the year (exclusive of loans repaid) being \$43,275.44. The guild has cared for the astonishing number of 596,697 beneficiaries within the last few years. Last season 50 trips of the floating hospital were made, carrying in all 16,919 women and 29,800 children. A contribution of \$250 entitles the giver to name one trip of the floating hospital. Although every effort is made to give the advantages of this charity to as many as possible, several hundred persons are annually refused for lack of room. An appeal has been put forth by the managers for sufficient funds to provide more amply than before for the sickness caused by the hot season.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the new choristers' school has had a successful year. It has held its sessions in rooms provided for the purpose, adjoining Grace church and chantry. It is modeled on the

English choristers' schools, the time of the boys being so taken with musical drill as to interfere with ordinary school hours and methods. The results are shown in a finer grade of singers than is usually obtainable in this country, and the boys are not the losers, but are provided with superior education. The course of study has been planned with reference to fitting boys to pass the examination for admission to the College of the city of New York. As the boys, from the nature of their duties, are cut off from the privileges of Sunday school, special attention is given to the systematic study of the Bible. The present school session ended on the first Wednesday in July. The only charges are for text books and incidentals. The introduction of a vested choir into this church, under the guidance of an able choirmaster, has proved a decided success.

As already announced in the columns of THE LIVING CHURCH, a Rescue Workers' Practical Training Home has been established in connection with St. Bartholomew's parish house. Over 60 applications having been made for admission to start with, 15 were selected, and these have just completed the three months' term of study and preparation. The men have been systematically trained, and each one has from the day of his arrival engaged in personal work under expert rescue workers. They have lived in East Side tenements, mingled with the people, made special visits to desperate cases, cared for drunkards in their apartments and watched over them till sober moments, with effort at reform. They have led or assisted in leading the regular mission meetings, and at the after meetings and altar services. As the class was composed of picked men, who were in serious earnest, remarkable progress has been made. A report of some 50 pages is being prepared, which those interested may receive by sending for it. Among the instructors have been Col. H. H. Hadley, superintendent of the Rescue mission; the Rev. Dr. Geo. H. McGrew, and the Rev. Messrs. Braddin Hamilton and J. Frederick Talcott, assistant ministers of St. Bartholomew's church; Mr. S. H. Hadley, superintendent of the old Jerry McAuley Water st. mission; Miss Sara Wray, for years adjutant in the Salvation Army, and for three years past associated with St. Bartholomew's parish. Churches or institutions needing trained rescue workers can obtain them from this school. The fall class will open Oct. 15th.

Philadelphia

The Rev. Dr. Fleming James took formal charge of St. Paul's chapel, West Philadelphia, on Sunday, 23rd ult.

In the will of Jane A. Hinton, probated 24th ult., are the following bequests: To the Sunday school of Grace church, \$100; to the Dorcas Society of the same church, \$100; and the residuary estate, nearly \$5,000, to the Endowment Fund of the same parish.

In the will of Mrs. Jane Hunter she leaves her estate to her daughter, Elizabeth R. Moulton, of Chicago, subject to the following bequest: The establishment of four beds, in memory of her son, Dr. Charles T. Hunter, of Philadelphia, one in each of the following hospitals: Pennsylvania, Episcopal, University, and Children's.

The Rev. Dr. C. Ellis Stevens, of old Christ church, has just performed a patriotic service of interest to all Americans in securing the preservation of the historic wing buildings of Independence Hall, long used as the National Capitol in the early days of the Republic. An existing law requiring the demolition of these structures has just been repealed by the Pennsylvania Legislature mainly through his efforts.

The Rev. Thos. R. List who will celebrate his 20th anniversary as rector of the church of the Redemption on the 1st Sunday in October, has been granted by the vestry a vacation of two months, which he will spend abroad, sailing by the steamer "Southwark" on the 6th inst. During his absence the interior of the church and Sunday school room will be improved and painted, and a new organ erected, which will be completed in time for the celebration of the 50th anniversary of the church in the autumn.

The dedication festival of St. John Baptist's church, Germantown, the Rev. G. W. Lincoln, rector, was observed with more solemnity than for many years. The first Vespers of the Feast were sung on Sunday evening, 23rd ult., at which time Bishop Whitaker was present and administered Confirmation. On the feast itself there were two celebrations of the Holy Eucharist, Matins being at 10:15 A. M. In the evening there was full choral Evensong, the vested choir rendering the *Magnificat* and *Nunc Dimittis*, Field, in D, and Gounod's anthem, "Send out Thy light and Thy truth." The sermon was preached by the Rt. Rev. Dr. Nelson, of Georgia, a former rector, on "The Scriptural view of earthly relationships."

The children connected with the Italian mission church of l'Emmanuel, the Rev. M. Zara, rector, were given an outing on Saturday, 22nd ult., by the lady teachers who are interested in the mission. They were taken to Stoddart's Grove, near Jenkintown, where they enjoyed themselves greatly until after the noon-day meal when some 40 or more were prostrated by a sudden illness resembling poisoning, caused, it is believed, by the potted meats which

had been eaten. All the children recovered, as well as the teachers, though the greater part of the company did not return home until long after nightfall had set in.

The House of St. Michael and All Angels receives destitute young colored cripples from any State or diocese, without entrance fee, and without pay for board; it is without endowment (except two cots) or connection with any parish, and is entirely dependent on charity for daily bread. When the 8th year ended, on Michaelmas Day, there were 43 children in the house; 28 boys and 15 girls. The Sisters of the Holy Rood, formerly in charge, were obliged to relinquish their faithful work, owing to the sickness of one of their number; but their place has been supplied by the Sisters of St. Margaret, from Boston. The report from the chaplain of the colored mission attached to the House is satisfactory: Baptisms, 19; confirmed, 10; present number of communicants, 58. The Sunday schools have increased. By the generosity of the donor of the chapel, a mission house has been added to the property, which is of great benefit. A Church extension store has been started in connection with the mission, where second-hand clothes are sold to the people, helping them thus to help the work of the mission. The treasurer's report of this work shows it to be one of the most successful agencies of the mission. The treasurer of the House states receipts (including balance of \$668.88 from last report), \$3,584.40; present balance, \$514.27. The treasurer of the chapel gives receipts (including balance of \$101.09 from last year), \$1,151.78; present balance, \$5.60. The Rev. Dr. A. G. Mortimer is president of the board of trustees, and the Rev. Alden Welling is chaplain.

In the beautiful church of St. Martin-in-the-Fields the Burial Office was said, on the 24th ult., over the mortal remains of H. H. Houston, whose decease was mentioned in THE LIVING CHURCH last week. There had been previously a short service at his late residence, attended only by the members of the family and a few intimate friends. The Rev. Jacob Le Roy, rector, said the opening sentences and read the lesson; the Rev. Dr. Rumney, rector of St. Peter's, Germantown, of which parish Mr. Houston had been rector's warden since its foundation in 1874, recited the Creed; and Bishop Whitaker said the prayers and gave the benediction. In the cemetery adjoining St. Thomas' church, Whitmarsh, the committal service was said by the Rev. Dr. Rumney. Mr. Houston's will, dated February 2nd, 1892, was probated on the 27th ult., value of the estate being given as "over \$100,000"; its real value is stated as between ten and fifteen million dollars. There is but one public bequest, as the testator adhered to the plan of fulfilling his charitable gifts during his lifetime. To the congregation, or to the corporation when formed, of the church of St. Martin-in-the-Fields, he gives the lot of ground and the buildings thereon erected, including the church and contents, the parish building and contents, the Sunday school and parish libraries, and the rectory, together estimated to be of the value of \$100,000, and directs that the church shall be a free church forever, and that no pews or sittings shall ever be rented or sold, and the rectory shall be occupied by the rector free of rent and taxes. It should be stated that by the laws of Pennsylvania, where a rectory directly conjoins or is made a part of the church edifice it is free from all taxation, but where it is a separate building it is liable to taxation. St. Martin-in-the-Fields is not in union with the convention.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

Sunday evening, June 23d, was the first anniversary of the opening of St. Michael and All Angels' church, Berwyn, and the occasion was observed by a special anniversary service, at which a crowded congregation was present. The sermon was preached by the Rev. F. W. Keator, of Edgewater. The vested choir of Emmanuel church, La Grange, assisted the regular choir in the musical portions of the service. The year has been one of most successful work and progress.

Montana

Leish Richmond Brewer, S.T.D., Bishop

The 15th annual convocation convened in the church of the Incarnation, Great Falls, Sunday, June 16th. The Rev. J. F. Pritchard preached the sermon, from Heb. vii: 15, which was followed by a celebration of the Holy Communion. In the evening Bishop Brewer read his annual address, reviewing the work of the past 15 years, and giving the following statistics: Clergymen, 17, holding services in nearly 40 places; churches, 18; rectories, 10; Baptisms for the year, 401; Confirmations, 174; Sunday schools 27, scholars 1,421; communicants, 1,886; money raised during the year, nearly \$40,000. Episcopate fund has grown in 12 years to more than \$10,000. The Bishop paid a glowing tribute to his predecessor, Bishop Tuttle, so well known among "the old timers." In summing up the work of the past, the Bishop said: "Five of the clergy that I found here are here to-day. We have seen the Church grow from a young

plant to a sturdy tree; there is yet much to be desired and more to be done. We look forward to the future and hope for better and greater things than we have seen yet."

Monday's session opened with Morning Prayer, after which convocation was called to order. Sixteen clerical and eight lay delegates responded to roll call. The Rev. E. G. Prout and R. H. Paxson were elected delegates to the General Convention. The Standing Committee of last year was re-elected.

The evening session was devoted to missionary work. Mr. John Morrow spoke on the boys' department of the Brotherhood of St. Andrew; the Rev. C. H. Reinsberg, on foreign missions; the Rev. S. D. Hooker on home missions; the Rev. C. H. Linley, on diocesan missions.

On Tuesday, after Morning Prayer, the annual motion to amend the constitution, giving women the privilege to vote at parish meetings, was defeated. In the evening the committee on the state of the Church made its report, after which the Rev. Thomas E. Dickey read a paper on "The English Prayer Book."

Wednesday, after celebration of the Holy Communion, the Woman's Auxilliary was called to order. The president, Mrs. Brewer, read the annual report, which was followed by the reading and discussion of several papers pertaining to parish work.

Daily noon-day prayers for missions were offered during convocation. In the evening, after a short devotional service, the Bishop giving the blessing, convocation adjourned without day.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

AUGUST

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| 2. Argusville. | 4. Hillsboro. |
| 5. Kelo. | 6. Cummings. |
| 7. Buxton. | 8. Reynolds. |
| 9. Thompson. | |
| 11. St. Paul's church, Grand Forks. | |
| 12. Emerado. | 13. Arvilla. |
| 14. Niagara. | 15. Petersburg. |
| 16. Michigan City. | |
| 18. Church of the Good Shepherd, Lakota. | |
| 19. Bartlett. | 20. Crary. |
| 21. Devil's Lake. | 22. Grand Harbor. |
| 23. Penn. | 25. Minot. |
| 26. Church's Ferry. | 27. Leeds. |
| 28. York. | 29. Rugby Junction. |
| 30. Towner. | |

Newark

Thomas Alfred Starkey, D. D., Bishop

A new mission will be opened in a few days at Hasbrouck Heights and Montvale, two growing towns on the line of the New Jersey and New York Railroad.

The Rev. Arthur Whitaker, some time rector of the new St. Thomas' church, Roseville, has received and accepted a call to the church of the Holy Communion, Norwood, and will have charge also of Holy Trinity mission, Hillsdale.

NEWARK.—One of the oldest and best-known citizens, Mr. Daniel Dodd, died Monday, June 24th. He was a native of Orange, N. J., having been born in 1817. He graduated at the University of the City of New York in the class of 1835, and studied law. He came to hold positions of great responsibility in this city. For more than half a century he was connected with Trinity church, and a vestryman for 25 years. For many years he was treasurer of the diocese, treasurer of the Episcopal Fund, and associated with other Church interests.

HOBOKEN.—A beautiful new baptistry is being erected by Trinity church in memory of John Stevens, of Castle Point. The baptistry when finished will add further beauty to the handsome church.

New Jersey

John Scarborough, D.D., Bishop

MAPLE SHADE.—St. John's church was burned June 21st. The loss will amount to about \$1,800. The fire is believed to have been started by incendiaries. Just before the toll-gate keeper discovered it, he saw two men near the church with a lantern. The firebugs are believed to be the same men who attempted to destroy the church at Collingswood.

HELMETTA.—The consecration of St. George's memorial church, gave to the diocese a noble church property, consisting of a fine stone church, completely furnished with every requisite for divine worship; and a rectory commodious and appointed with every modern convenience. This gift was made in memory of the late George W. Helme, the founder of Helmetta, whose intention had been to build a church in his life-time; but death preventing, his widow and his son, Mr. George A. Helme, with his other surviving children, determined to carry out his wishes, and to make the church at the same time a worthy memorial of him. June 18th brought many friends from New York and the surrounding towns. The clergy, to the number of 25, robed in the adjoining rectory and marched in procession to the church, headed by the wardens and vestrymen, singing "The Church's One

Foundation." When the church door was reached the Bishop, as consecrator, began the Psalm of the Consecration Office. The instrument of donation was read by Mr. Geo. A. Helme, reciting the various personal gifts of the family to the furnishings of the new church. The sentence of consecration was read by the rector, the Rev. John A. Trimmer. Then followed Morning Prayer. Bishop Rulison, of Central Pennsylvania, a former rector of Mr. Helme's, preached an instructive and forcible sermon on the strength and beauty of religion as a manifestation of the power of God, from the text, "Strength and beauty are in His sanctuary." Bishop Scarborough and Bishop Rulison administered the Eucharist, and the service was brought to a close by the hymn, sung in procession, "O mother dear, Jerusalem."

An elegantly appointed collation was served to the clergy and invited friends in the very complete guild rooms. After lunch the Bishop of New Jersey made some complimentary remarks, and was followed by a few well chosen words from the assistant Bishop of Central Pennsylvania, and the rector of the parish. Evensong followed at 4, which was specially notable from the fact that George W. Helme, the infant son of Mr. Geo. A. Helme, was baptized in the exquisite memorial font.

Pennsylvania

Owl W. Whitaker, D.D., Bishop

Confirmations reported: St. Luke's, Newtown, 5; Christ, Ridley Park, 5; St. Martin's, Radnor, 5; Christ, Eddington, 8.

OGONTZ.—The 23rd annual commencement exercises of the Cheltenham Military Academy were held on the 13th ult. The literary and musical exercises were followed by an address by Gen. Louis Wagner, on "Wanted, a man." After the award of diplomas and prizes, the benediction was pronounced by the Rev. Dr. Appleton. There were present as military examiners, four officers of the National Guard, and Lieut. Whitney, U. S. A.

PHOENIXVILLE.—At the June meeting of the convocation of Norristown, held in St. Peter's church, on the 13th inst., it was decided to erect a building at Rogersford for the mission established there some time ago, and a committee (the Rev. Messrs. Isaac Gibson and A. J. Barrow; Messrs. Chas. Lukens and Horace Evans) were appointed to prepare plans and specifications, and to superintend the work. The building will be of brick or stone, and will cost about \$4,000, of which sum about one-fifth has already been raised by convocation. In the evening a public missionary meeting was held, when addresses were made by the Rev. Messrs. E. W. Appleton, D. D., I. Gibson, and A. A. Marple.

SWARTHMORE.—The opening service in Trinity chapel was held on the afternoon of the 18th ult. Flowers decorated the altar and organ, and the sanctuary was made beautiful. Evening Prayer was said by the Rev. E. A. Gernant and the Rev. Fletcher Clark, minister in charge of the mission, and Bishop Whitaker who also made an address, congratulating the congregation on what God had enabled them to do. The Rev. Dr. J. D. Newlin also made an address, and was succeeded by the Rev. Mr. Clark who stated that a Sunday school would be started on the 23rd inst. The offerings received were devoted towards the debt on the property. The chapel is a neat frame structure with stone foundation, and of a seating capacity of about 100 persons. The first services of the mission were held in a private house on the first Sunday after Trinity, 1894. There are in the neighborhood about 40 communicants, of whom one-half are identified with the mission. The corner lot was valued at \$2,800, and the cost of the building was \$1,750.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A window is in preparation in memory of the late James Hall, who was for many years an active vestryman in the church of the Messiah, the Rev. C. R. Baker, rector. Mr. Hall was a member of the firm of Cooper, Hewitt and Co., of New York, by whom, together with the present vestry of the church, the window is presented. Mr. Hall, who was for several years a member of the board of education, was widely known as a public-spirited citizen. The parish has appointed the Rev. Ernest V. Collins assistant minister, in place of the Rev. St. Clair Hester, who is now rector of St. George's church.

An indebtedness of \$35,000 was incurred by St. Mark's church, Adelphi st., the Rev. S. S. Roche, rector, when the chapel and church was built. Of this sum \$10,000 has been paid off during the five years since. It is now proposed to clear off the remainder by subscriptions which shall be payable next Easter. The congregation have awakened to much interest in this effort, pledges to the amount of \$10,000 having been already made, and offers of aid coming without solicitation.

The Bishop visited the church of the Redeemer, Astoria, the Rev. Dr. E. D. Cooper, rector, on the evening of June 16th, and confirmed 35 persons. Of these candidates, four were from St. George's, Astoria, and two from St. Thomas', Ravenswood, the remainder, 29, being from the church of the Redeemer. Dr. Cooper was assisted in the service by

the Rev. Charles M. Belden, of St. George's. The large vested choir rendered the music admirably. Stainer's "Grieve not the Holy Spirit," sung as an offertory anthem, being especially impressive. The Bishop's address was tender and paternal. The church was filled to overflowing.

LONG ISLAND CITY.—St. John's parish, the Rev. Geo. W. West, rector, is in a most flourishing condition. The parish has suffered in years past by not having a resident rector. The Bishop visited it May 26th, and confirmed 26. The following guilds are in active operation: St. John's, for ladies; the Sisters of Bethany, for young women; the Holy Cross for girls, the Holy Child for little girls, the Temperance Cadets for young men, and St. Alban's for little boys. On Trinity Sunday the boy choir was revived and sang Monk in C. It was the 21st anniversary of the rector's ordination. At the early Celebration those confirmed on the Sunday after Ascension were admitted to the Holy Communion. The rector received a handsome gold watch from his parishioners. On Tuesday the rector and Mrs. West gave a reception at the rectory, which was largely attended, and the rector was again remembered by many tokens of appreciation of his faithful service. On Ash Wednesday Miss White began to raise a fund for interior decoration, which will be executed this summer. A new sidewalk has been laid, and handsomely carved walnut choir-stalls placed in position, the gift of Grace church, N. Y. New windows have also been offered by Dr. Hoffman, of All Angels, N. Y. The Sunday school will take its annual excursion on the Sound July 9th, which will, it is hoped, add several hundred dollars to defray current expenses. The parish is composed largely of hard-working people, with no rich parishioners. There is a debt of \$1,500, and an effort will soon be made to find 150 people to pay \$10 in quarterly installments to wipe out the debt.

RIVERHEAD.—On Trinity Sunday night, Roanoke Lodge, I. O. O. F., No. 462, attended Grace church in a body, where the Rev. R. M. Edwards, whom they had invited to hold a memorial service for their members who had died during the year, preached to them from II. Thess. iii: 13, "Brethren, be not weary in well-doing." At the High School commencement the Rev. R. M. Edwards delivered the address.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The annual commencement of Ascension church day school, Miss N. C. Robinson, principal, was held Thursday evening, June 13th, in the chapel of the church of the Ascension. The rector, the Rev. Chas. C. Griffith, made an address.

The closing exercises of St. Luke's school were held Thursday evening, June 13th, in St. Luke's hall. There were songs and recitations by the pupils, and an address by the rector of St. Luke's church, the Rev. Wm. A. Coale. The commencement exercises of the school were held Tuesday, June 18th. The Rev. William A. Coale made an address and conferred the diplomas.

Bishop Paret does not expect to go abroad, as has been reported, but will seek a little summer rest nearer home.

Work has commenced on the new church of the Atonement, Biddle and Chester sts., the Rev. J. Courtney Jones, rector. One section of the building will be completed at a cost of about \$11,000. Later, the entire structure will be finished. The walls will be of stone and the interior of natural wood and plaster. The style is Gothic, approaching that of early-English architecture. The seating capacity will be 350. Already the sum of \$8,000 is in hand. The architects are J. A. and W. T. Wilson.

A compromise has been made in the controversy over the will of the late Eversfield Fraser Keerl, who died last March, leaving all his property to the convention of Maryland. A caveat was filed by Mr. Keerl's aunt, Miss Susan H. B. Keerl, who alleged that her nephew was of unsound mind. By the compromise the will is to be set aside. All the property is to be conveyed to Messrs. Skipwith Wilmer, Wm. S. Bryan, Jr., and Samuel D. Schmucker, trustees. The property owned individually by Mr. Keerl's mother, Mrs. Charles Spaight Keerl, is to go to the diocese of Maryland, to which Miss Anna M. Donnell has conveyed her interest in the estate. This portion of the estate consists of about \$30,000 in ground rents and 30 acres of ground on Charles st. extended. Miss Donnell also conveys to the diocese her interest in the Newport property. The portion of the estate inherited by Mr. Keerl from his father is to go to Miss Keerl, who is to pay the diocese \$10,000. This portion consists of about \$30,000 in ground rents. All the property which stood in the names of Mrs. C. Spaight Keerl and her husband jointly, is to be sold by the trustees and the proceeds divided equally between Miss Keerl and the diocese. This is the most valuable part of the estate. It includes about 60 acres of land in the western suburbs and 217 acres on the old Joppa road. It is provided in the deed that if there is a division of the diocese of Maryland, the \$10,000 paid by Miss Keerl out of her share is to be used for that portion of the diocese in which Baltimore is situated, and that no part shall be paid to Washington. There is no such provision as to the ground rents and the proceeds of

the sale of the other property which the diocese is to receive. The hearing of testimony as to the mental condition of Eversfield F. Keerl was concluded in the Orphans' Court, June 26th. Decision was reserved by the judges. All the witnesses who testified were called on behalf of Miss Keerl.

WAVERLY.—Sunday, June 23rd, being St. John's Day, a special sermon was preached by the Rev. F. H. Stubbs, rector of St. John's church. About 25 members of Waverly Lodge of Masons attended the service in a body.

HAMPDEN.—Mr. Robert Poole, of the firm of Robert Poole, Son & Co., has given \$7,200 to St. Mary's church, the Rev. W. C. Butler, rector. This gift clears the church from debt, which consisted of \$1,000 on the rectory and a mortgage of \$6,200 on the cemetery. The congregation now has about nine acres of land unencumbered, and improved by a church, rectory, and Sunday school building, all of stone. Mr. Poole is a Presbyterian by affiliation, but is appreciative of work done by St. Mary's in the community in which it is located.

WASHINGTON, D. C.—The Rev. Horace Weeks Jones, of Annapolis, Md., was married to Miss Pattie Hardaway Harvie, daughter of Col. Edwin J. Harvie, of this city, by the Rev. Alfred Harding, at St. Paul's church, June 25th. Dr. Jones for three years has been assistant rector at St. Anne's church, Annapolis, and is well known in Washington. He will soon take up his duties as rector of a church at Germantown, N. C.

HAGERSTOWN.—The commencement exercises of the College of St. James, were held Wednesday evening, June 19th. Owing to the illness of the principal, Mr. Henry Onderdonk, A. M., the exercises were very simple. The Rev. Nelson P. Dame, of Winchester, Va., made an address and the medals and prizes were distributed by the vice-principal, Dr. H. U. Onderdonk. The students presented the chaplain, the Rev. H. C. E. Costelle, with an ebony cross and a letter of gratitude.

ST. MARGARET'S.—The ancient church of the historic parish of St. Margaret's is being torn down to be replaced by a more modern structure. The building committee consists of the rector, the Rev. T. B. Turner, and Messrs. R. T. Brice, and T. S. Conner.

ANNAPOLIS JUNCTION.—The semi-annual meeting of the convocation of Annapolis was held on Thursday, June 13, Archdeacon Theodore C. Gambrill, presiding, with the Rev. William Marbury as secretary. Resolutions were adopted relative to the death of the Rev. Julius Matthias Dashiell, D. D., who died Jan. 3rd, 1895. The Rev. Mr. Morgan read a paper on "Ecclesiastical sustentation."

TOWSON.—The ladies of Trinity church are raising money with which to purchase a bicycle for the Rev. W. H. H. Powers, rector of the church, who will use it in making pastoral visits and attending to other parish work.

CATONSVILLE.—Sixty little boys are now at the country home for children, near this town, under the care of Sister Elizabeth Paul, of All Saints' Sisterhood, Baltimore.

Connecticut

John Williams, D.D., LL.D., Bishop

The annual service of the alumni of the Berkeley Divinity School, Middletown, was held in the chapel of St. Luke's, June 4th, about 40 clergymen being present with a large congregation. The service was read by Dean Hodges of the Cambridge Theological School, the Rev. S. O. Seymour, the Rev. W. W. Ellsworth, and the Rev. James MacLaughlin. The sermon was preached by the Rev. W. H. Vibbert, D. D., of Trinity chapel, New York, from the text: "Look unto the rock whence ye are hewn." After the service, an informal social meeting was held in the library. The next morning prayers were said in the chapel at 8:30 o'clock. The alumni held their annual meeting in the Hebrew room at 9 o'clock, the Rev. Dr. Hart presiding, and the Rev. F. W. Harriman acting as secretary. Announcement was made of the death of five graduates during the past year: The Rev. William Lewis Bostwick and the Rev. George Thomas Rider, of the class of 1853; the Rev. Jonathan Elbridge Goodhue, of the class of 1860; the Rt. Rev. Dr. Elisha Smith Thomas, of the class of 1861; and the Rev. William Lancaster McEwan, of the class of 1877. Resolutions of respect and sympathy with their families were passed. A like resolution with regard to the late Prof. Samuel Fuller, D. D., was adopted on motion of the Rev. Dr. Vibbert. Officers were elected for the next year, as follows: President, Bishop Niles; honorary vice-presidents, Bishops Littlejohn, Vincent, Leonard of Ohio, Davies, Nichols, Nelson, Wells, Barker, and White; vice-presidents, the Rev. Samuel Hart and the Rev. Edwin S. Lines; secretary, the Rev. Prof. John H. Barbour; treasurer, the Rev. P. L. Shepard, who has held the office since the organization of the alumni association. The Rev. W. A. Beardsley was elected preacher for the next year, with the Rev. G. W. Christian as substitute. The Rev. John Townsend, a trustee of the school, showed the new plans for the Williams library building, and made a statement as to the condition of the funds. At 11 o'clock the ordination was held in the

church of the Holy Trinity. The sermon was preached by Bishop Whitehead of Pittsburg, from the text: "I delivered unto you that which I also received." After the sermon, eight candidates for the diaconate were presented, members of the graduating class of the school; six were candidates from Connecticut. The Bishop held his reception in the afternoon at 4 o'clock, and Evening Prayer was read in the chapel at 7 o'clock by the newly-ordained deacons.

The annual meeting of the Junior Auxiliary Publishing Company was held in the parish rooms of Christ church, Hartford, on the eve of Ascension Day. The company has for its object to publish and disseminate information regarding the history and work of the Church, especially in such form as to interest children. Its series include "Round Robins," describing mission work in different fields, a "Soldier and Servant series," with sketches of the lives of prominent men, and short "Stories from the Mission Field," written by different authors. The subscribers represent some 37 different dioceses and jurisdictions. During the past year 14 publications have been issued, 12 being numbers of regular series, and two provided for by special gifts; these make the total number published since January, 1892, 33, including four reprints. In four years and a half the receipts from gifts have been \$523, and from sales, \$1,061, and the expenditures have been \$1,357, which have provided for 36,500 numbers of the various publications. The officers for the following year are as follows: President, *ex-officio*, Bishop Williams; vice-president, the Rev. Samuel Hart; secretary, Miss Mary E. Beach, Hartford; recording secretary, G. F. Mosher, of the Berkeley Divinity School; treasurer, Dr. W. C. Sturgis, of New Haven.

Easton

Wm. Forbes Adams, D. C. L., Bishop

PRINCESS ANNE.—Mr. Hampden H. Dashiell, who for the past 25 years was a vestryman of St. Andrew's church, died suddenly on June 15th. The funeral took place from St. Andrew's church, June 17th. The Rev. Jesse C. Joralemon, assisted by the Rev. Messrs. Oliver H. Murphy and William G. Woolford, read the service. The vestry of Somerset parish attended in a body. The interment was in the cemetery adjoining St. Andrew's church.

EASTON.—The Standing Committee and the Board of Missions of the diocese met here on June 19th. The committee unanimously assented to the election of the Rev. Frank R. Millsbaugh as Bishop of Kansas. Appropriations for the first quarter of the year, beginning July 1st, were made by the Board of Missions, in accordance with the instructions from the General Board in New York.

Oregon

Benj. Wistar Morris, D.D., Bishop

The seventh annual convention was held in St. Mark's church, Portland, on June 13th, 14th, and 15th. A full choral service, with a portion of the Bishop's address, was the order for Thursday evening, and on Friday morning, after the Holy Communion, and the delivery of the remainder of the Bishop's address, the convention organized for business. All the clergy except one were present, and a fair delegation of laymen. Mr. H. Folger, of Portland, was elected secretary, and he appointed the Rev. W. E. Potwine, assistant secretary.

The reports in the Bishop's annual address were encouraging for a dull year, as the last has been. The Confirmations were, with one exception, larger than those of any previous year. The missionary work of the diocese has grown in almost every direction, particularly in the neighborhood of the city of Portland, where two new churches have been built, and two more are under way for completion this summer. The number of clergy is 16, with two only in the whole part of the State east of the Cascade mountains. One of our clergy in the southern portion of the State reports such an increase of communicants in his several missions that he despairs of giving the field, single-handed, the attention it requires. The mission at La Grande, in Eastern Oregon, was admitted as a parish.

The Woman's Auxiliary and the Junior Auxiliary to the Board of Missions, have done good work in offerings and boxes during the past twelve months, and the St. Andrew's Brotherhood has widely extended the usefulness of the Church among young men. The schools, considering the dullness of the times, are in prosperous condition. The Good Samaritan Hospital treated 589 patients last year. Fully one-third were free patients, another third were part pay, nearly every nationality and religious creed being represented. The Bishop urged the clergy to interest the children of the Sunday schools at Christmas-tide in the endowment of the "Child's Comfort Cot" for crippled children.

The Bishop laid great stress on the subject of much of the popular preaching of the day, and denounced the preaching of anything in our churches excepting the Gospel of our Lord Jesus Christ. He also warned Churchmen to take heed lest they go too far in the matter of entertainments for raising money for Church purposes, and advised the convention to draw up suitable resolutions thanking the House of Bishops for their timely warning and encouraging

comfort in their Pastoral Letter put forth last November, touching the fundamental verities of the Faith; viz., the Incarnation and Resurrection of our Lord, and the inspiration of Holy Scripture.

Friday was mostly occupied with hearing the reports of the various boards, and the appointment of committees. In the evening a large and enthusiastic meeting was held in Trinity church, under the auspices of St. Andrew's Brotherhood. Addresses were made by visiting clergy and prominent laymen.

On Saturday a resolution and memorial, in accordance with the recommendation of the Bishop were adopted and ordered sent to the secretary of the General Convention, and to the committee on the state of the Church.

Deputies to the General Convention were elected as follows: The Rev. Messrs. Geo. B. Van Waters, W. E. Potwine, Chas. Booth, Wm. Seymour Short; Messrs. S. H. Gruber and John McCracken, Prof. J. D. Letcher, Dr. Jay Tuttle. Standing Committee: The Rev. Messrs. Geo. B. Van Waters, W. E. Potwine, Wm. Seymour Short; Mr. J. S. Reed, Dr. S. E. Josephi, Prof. J. D. Letcher.

On Sunday afternoon a very interesting service for the children of the eight or ten Sunday schools in the vicinity was held, with addresses from several of the visiting clergy, and the offering for the Child's Comfort Cot. In the evening, missionary services were held in all the churches, with the offering for diocesan missions.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

A beautiful altar service, a Prayer Book for the desk, a carved oak alms bason, and a hymn board, were recently presented to St. John's church, Bainbridge. At the presentation, the priest called attention to the essential connecting of prayer and alms in the worship of the Church, the alms basons representing organized effort to carry on the work of Christ—common charity; the Prayer Book the organized systematic worship—common prayer. The little church looks well with its recent painting.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The annual meeting of the Missionary League of the Detroit Convocation was held on Tuesday evening, June 18th. Reports were received from various mission stations where Church service is maintained by the licensed lay-readers of the league; these reports being hopeful for the future. At several of these missions, without the influence of the league in the last two years, the service of the Church must have been discontinued, and it is a great cause of encouragement to those who work in affiliation with this society, to feel that its influence is not only for a measure of positive good but also for the prevention of evil and lasting harm in the discontinuance of a service once begun. The treasurer reported a small amount in the treasury and all debts paid. It is to be regretted that the work of the league is so little understood by Church people generally, and it is earnestly hoped the time may soon come when the financial support (which is asked for simply to pay the necessary expenses of lay-readers' travel) may be more generous. Officers were elected for the ensuing year as follows: President, Mr. R. E. Jamieson; vice-president, Prof. H. G. Jones; secretary, Mr. H. L. Bland; treasurer, Mr. F. G. Gibbs; superintendent, Mr. J. W. Ashlee.

The alumni of the Michigan School for Deaf-mutes held their third re-union June 18th and 19th, at Flint. The Rev. A. W. Mann held a service in the chapel in the evening of the first-named day.

The Detroit Clericus has adopted a programme for its fortnightly meetings of next year, which includes papers on the following topics: "Should the American Church have archbishops and a primate?" "The General Convention of 1895." "The effect of low standards of wages for men and women on the social evil." "The true relation of the clergy to politics." "What is the best way of taking care of the poor?" "The most effective method of raising funds for missions." "Catholic discipline—what is it and how can it be restored to the Church." "Is it feasible to restrict liquor-selling to eating houses, grocery stores, and drug stores, abolishing the saloon as such?" "The best manner of preparing candidates for Confirmation." "Is it feasible and advisable to teach the elements of morals in the public schools?" "The question of rented or free seats in church." "A study of the Scriptures of our Lord's Resurrection with a view to harmonizing them." "The possibilities of the Church Club idea." "What is the Church's distinctive duty in the matter of Sunday observance?" "The responsibility of members of the learned professions in dealing with supposed cases of guilt in clients, patients, and communicants." "Secret societies and their influence upon the Church and upon men."

Debates have been arranged for and disputants appointed on the following questions: "Resolved, that the power of appointment to vacant cures be in the hands of the Bishop." "Resolved, that the innocent party to an absolute divorce should be regarded by the Church as free to re-marry."

"Resolved, that the clergy should give more attention to the formation of manual training and trade schools."

There will be also four social gatherings of the Clericus apart from the literary programme during the year.

California

William F. Nichols, D.D., Bishop

St. Margaret's school for girls at San Mateo completed its third year on May 27th, to re-open on August 7th. For the usual formalities of essays, recitations, etc., there was the substitution of a *Soiree Musicale et Dansante* on the evening of May 27th. Bishop Nichols (who now has his home at San Mateo) was present, with seven of his clergy. A very brief report of the school by the rector, the Rev. Geo. Wallace, gave evidence of much care on the part of the pupils to establish a good record for scholarship and conduct. Much enjoyment was found by the large company present in the alternation of the dancing and the well rendered musical selections. The *Minuet de la Cour* executed by eight young ladies made a charming picture of beauty and grace. A brief address of congratulation on the occasion was made by the Bishop, and earnest expression was given by him and many others that St. Margaret's may share in the growth which the revival of business will bring to our country. The charming climate of San Mateo, the convenience and beauty of St. Margaret's location, and the reputation of its careful training under the direction of Mr. and Mrs. Wallace, must attract many pupils to this excellent school.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday, June 16th, the congregation of St. Paul's church worshipped in their new church for the first time. There was an early celebration of the Holy Communion and at 11 A. M., Bishop Randolph preached an admirable sermon. At the night service, Chaplain Morrison of the U. S. N. preached, his sermon being the first of the Mission that was to be held during the week following.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The annual meeting of the Woman's Auxiliary of the 3rd district was held in Christ church, Guilford, the Rev. Geo. G. Perrine, rector, on May 29th. The Holy Communion was celebrated at 10:30 o'clock, by the Rev. R. G. Quennell, assisted by the rector, both of whom gave missionary addresses. A business meeting was held at 2 o'clock, 21 delegates being present, representing four parishes. The treasurer's report showed that during the year boxes valued at \$1,067.08 had been contributed, a gain over the year previous. The usual pledges were made, and, in addition, it was decided to give \$20 to Bishop Talbot's work, and \$10 towards meeting the deficiency in the missionary board. The first annual report of the Altar Guild was read. The president's address followed. The following officers were elected: President, Mrs. J. W. Capen; vice-president, Mrs. Geo. G. Perrine; secretary, Mrs. F. H. Westcott; treasurer, Mrs. Joseph E. Juliard.

His parishioners have presented the Rev. R. M. Duff, D. D., of Waterloo, with a bicycle.

A very interesting service was held in Calvary church, Syracuse, the Rev. J. E. Johnson, minister in charge, on the evening of June 17th, when Bishop Huntington received 18 working members and one working associate, Mrs. W. F. Belknap, into the Girls' Friendly Society. Mrs. Belknap will be the head of this new organization, which is the second of its kind in Syracuse, the other chapter being located in St. Paul's cathedral.

A business meeting of the 4th convocation was held in St. Paul's chapel, Syracuse, June 26th. All the officers were re-elected; viz.: Secretary, the Rev. W. De L. Wilson; treasurer, George J. Gardner; delegate to board of managers, George C. McWhorter; members of executive committee, the Rev. Theodore Babcock, D. D., and the Rev. H. R. Lockwood, S. T. D. The question of stipends and assessments was left to the executive committee with power.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

In order that the students of the University of West Virginia who are Churchmen, especially those who are looking forward to entering the ministry of the Church, may all be domiciled under one roof, Bishop Peterkin has carried out a long-cherished plan by purchasing the property of Prof. John D. Harvey, in Morgantown, and has also taken steps to purchase that of Prof. Berkely, which adjoins Prof. Harvey's. On these he proposes to erect dormitories, which will be in charge of the rector of the parish. Students contemplating Holy Orders will take their academic course in the University, which will be free, preparatory to entering the Theological Seminary, and this will be a great saving to the diocese.

St. John's church, Charleston, is to have a handsome new pulpit, the rector, Dr. Roller, having been presented by a member of his congregation with \$250 for that purpose. This completes the furnishing of the church.

Trinity church, Moundsville, is erecting a very fine parish institute, to contain hospital rooms, restaurant, public library, school and guild rooms, rooms for rent, baths, and all modern conveniences. The building will be of brick, and lighted throughout by electricity. The cost will be about \$12,000.

Southern Ohio

Boyd Vincent, D.D., Bishop

At the late convention the office of chancellor of the diocese was created, and Bishop Vincent has just appointed the Hon. Channing Richards to the same.

The 6th convocation of the Dayton Deanery met in Trinity church, Hamilton, on the evening of June 3rd. Evening Prayer was read and a sermon on Confirmation was preached by the Rev. A. C. McCabe, of Springfield. At the business session the next morning the Rev. C. M. Roberts, of Troy, was elected dean, and the Rev. Chas. T. Walkley, of Xenia, secretary. It was decided to raise the amount apportioned to the deanery for diocesan missions. Bishop Vincent delivered an eloquent charge to the clergy on the subject of "Faith." Rev. J. P. Tyler, of Greenville, made an address on "The Preparation of Confirmation classes." The Rev. Frederic E. J. Lloyd, who is himself a thorough musician, read an instructive and edifying essay on "The Church Choir." In the evening, a missionary meeting was held, and the Hon. Henry L. Morey read a paper on "Laymen and missions." Bishop Vincent spoke on "The field and the work," followed by Archdeacon Edwards in an address on the "Archdeacon's Mission Building Fund."

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist. Bishop

Mr. George A. Reinicker, of Baltimore, who recently made an endowment for the "Reinicker Lectures" at the Theological Seminary of Virginia, has just advised the seminary that he would give it \$10,000, for the purpose of endowing a publication fund. This will be known as the "Reinicker Publication Fund," and the interest will be used for the publication of pamphlets or such writings of the faculty as may be deemed desirable.

The local council of the St. Andrew's Brotherhood in and for Alexandria and vicinity, held its third public meeting in Hearst Hall, Pohick, Fairfax Co., with a good attendance. The subjects discussed were "The Layman's responsibility," and "Our work; its motive, its cost, its power." Many members took part in the discussions and many practical suggestions were brought out.

A sad scene was witnessed at St. Paul's church, Richmond, on Sunday morning, June 9th, in the funeral services of Master George Palmer Blair, one of the choir boys of St. Paul's, who was drowned the preceding day while bathing in the river. Dressed in his cassock and cotta, he was borne into the church, followed by the choristers, his place in the ranks and stall left vacant. He was a son of the late Mr. Adolphus Blair, who was for so many years superintendent of St. Paul's Sunday school, and was a great, great grandson of "Parson Blair," the first president of William and Mary College, and so well known in the early history of the colony of Virginia.

Vermont

Arthur C. A. Hall, D.D., Bishop

BURLINGTON.—The will of the late Harry Le Grand Cannon left \$2,500 to St. Paul's church, to be used for the purchase of a set of chimes. It is probable that a new tower will be built to accommodate the gift. This alteration will increase the seating capacity of the structure, which is too small to accommodate its increasing congregations.

On Sunday last the Bishop preached at St. Paul's, and confirmed a class of about 25 persons.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop

Henry Melville Jackson, D.D., Asst Bishop

MONTGOMERY.—The parish of the church of the Holy Comforter has been unusually prosperous during the past conciliar year. The rector, the Rev. Richard P. Williams, reports 188 communicants, a gain of 50; 355 parishioners, a gain of 80; also large gains in the Sunday school, in the guilds, and in the income. On Easter Day there were more communicants than ever before, and a number of gifts were used for the first time. A handsome chalice and paten, a beautiful lectern Bible, memorials of the Rev. Dr. Stringfellow, an oak hymn tablet, and a magnificent white antependium, contributed to mark this Easter above others. The parish is growing every week, and it is expected that plans will have to be made for a new church building before another year is past. On Ascension Day, a handsome pyx, a memorial to the little daughter of the rector, was used.

The Living Church

Chicago, July 6, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE action of Father Black in objecting publicly to the marriage in North Audley street, London, in obedience to the challenge in the service, has encountered much severe criticism. It seems that there might be other, quieter methods; the feelings of the persons concerned might have been treated with more consideration; "society" need not have been shocked. At the same time, it is acknowledged that marriages of this kind have been taking place from time to time for thirty years or more, and those who might have put a stop to it have done nothing. We know of no attempt on the part of the bishops or others in authority to effect a change in the law which gives an equivocal countenance to these alliances and compels the clergy to grant the use of their churches to unscrupulous priests for the performance of a sacrilegious rite. Under these circumstances, it is rare to find any step taken to remedy an abuse until something is done of such an unusual or even sensational character as to concentrate public attention upon the principles involved. Father Black has taken it upon himself to fulfill this requisite. For our part, we consider him worthy of honor. Whatever may be said of his subsequent attacks upon the Bishop of London and, in fact, the whole bench of bishops, past and present, he has at any rate accomplished what was needed. Men of his stamp are rarely models of discretion; if they were they would disown responsibility, and let things take their course. A very mawkish censure has been made in certain quarters on the ground that Father Black's action "marred the happiness of the bride on her wedding day." The woman in the case is also styled "the innocent victim of the course of circumstances." Now, if she was a person of ordinary intelligence and possessed the most elementary knowledge of Christian morals, she knew that, in marrying a man whose former wife, still living, had obtained a divorce from him on account of his unfaithfulness, she was committing a sin. Whatever doubt may exist as to the right of the "innocent party" to marry again, there is no shadow of doubt that the "guilty party" cannot marry without violating the law of Christ and the Church, and that one who marries such guilty party committeth adultery. The "bride" in this case, therefore, could not be the "innocent victim of the course of circumstances." Sympathy for wounded feelings in such a case is simply wasted.

Foundation Principles

The claim of Prof. Momerie and some other English clergymen that the Act of Parliament by which the direct subscription to the Thirty-nine Articles was exchanged for a general pledge of conformity to the "Doctrine" of the Church of England, has liberated them from the obligation to accept the "doctrines" of the Church, and made it lawful for them to believe as little as they please, is absurd on the face of it. If the Church is to continue in existence it must stand for something, but if these men were right, it would stand for nothing—at least nothing positive in faith or practice. It would be nothing more than an auxiliary of the police department, with an added element of emotional training, taking shape in public services to minister to the religious instincts. In these services, however, there would continue to be many assertions, to be made by priests and people, of belief in the doctrines and

facts of ancient Christianity. The only way of dealing with these, so as to get rid of the embarrassment of apparent inconsistency, is to treat them as poetical, not to be considered seriously, but as charming enigmas or "magnificent cryptograms." They would have to be interpreted according to the religious theories which any preacher may choose to adopt from time to time. The Thirty-nine Articles contain many things which are not and cannot be matters of faith or doctrine, side by side with others which are fundamental. The change in the English form of subscription meets this difficulty and restricts the obligation to those things which are really matters of doctrine and necessary to a right conception of the Christian religion. This is the only fair interpretation of the change so often referred to. Leaving out of view the right of a secular parliament to touch the Faith—a right which all sound Churchmen must utterly deny—nothing can be more certain than that the Church never contemplates the idea that her commissioned teachers shall take upon their lips declarations of belief which they do not hold.

The Church in this country is free from secular control. She is free to legislate for herself. No question can arise as to the right of any parliament, congress, or other legislative body, to invade the religious sphere and dictate forms of subscription or tamper with the Christian Faith, directly or indirectly. Nevertheless, the Church is not beyond the reach of those influences which affect the secular and religious world from time to time. Even the most extreme of these influences are sure to find some kind of echo within her borders. Men will be found who are fascinated by the movements of thought in the world around them and who would fain mould the Church after some new model suggested by the spirit of the age and by the supposed influx of "new light." It has always been so and always will be so. Thus it is that we have among us men who take substantially the same position with Prof. Momerie. They cannot, so far, shelter themselves even under the poor defense of an Act of Parliament, much less under any ecclesiastical legislation. Hence their position is more openly defiant. They have great faith in agitation. Regarding the Church here as a new and independent creation defining its own Faith and Order to suit itself, and without any other than a sentimental connection with the Church of other times and countries, they regard both Faith and Order as capable of change. In the form in which they exist, though the Faith happens to be that of the Catholic Church of all time, and the order a ministry of bishops, priests, and deacons, it is not, they say, by virtue of essential continuity, but of deliberate adoption that this Church possesses them. They are part of the system of things which the Protestant Episcopal Church, as a new society, embodied in her Constitution a century ago. She might have made a different selection or she might have invented something entirely new.

For some time past we have seen this view of things cropping up, here and there. Men have defended their unbelief in some Article of the Creed on the ground that, as being part of the Constitution of this Church, the Creed is subject to change. They were willing to use it where it was required, but they held themselves at liberty to agitate for a change, and to organize movements for this end, just as men may urge a change in the Constitution of the State, provided they continue to obey the present provisions while they are in force. Truly a strange method of dealing with the Faith on which depends the salvation of the immortal soul! It is utterly subversive of a religion revealed from above, for if there is such a religion it is immutable, and neither in itself nor

in those things which essentially depend upon it, can it be modified by any human organization. Connected as it is with the unchangeableness of God Himself, it enters into relations with successive generations, and the ever-changing forms of human society, not to be moulded by them, but to mould them. The Catholic Church, with its ecumenical Creed and its ministry of Apostolic Succession, is part and parcel of this unchangeable religion. The Constitution of any particular national Church cannot touch this essential ground work. The moment anything of the kind is done, the body concerned cuts itself off from organic Christianity. As we have heretofore shown, the American Church in framing a Constitution did not touch upon these foundation principles. It did not define the Faith or constitute a ministry. It simply assumed these things. They were an original inheritance.

The Constitution of the American Church, therefore, as American, as a special and peculiar thing, has nothing to do with the primary Faith and essential Order of the Catholic Church. That instrument is not the place for definitions of this kind. To introduce such features is an abnormal and a dangerous thing. It implies a power which no distinct part of the Church possesses. It is the introduction of the sectarian principle of picking and choosing. Furthermore, that which is simply a part of the Constitution may be changed in accordance with the provisions of the Constitution. This is, in effect, to concede the principle against which we are contending and to give a substantial advantage to those who regard the Creed itself as alterable. There can be no question in any thoughtful mind that the proposal to insert anything like a definition of essential principles touching the fundamentals of the Church, in such a document as the Constitution, is, at least, an unnecessary innovation, and what is unnecessary is rarely harmless. But to those who more broadly consider the matter it will appear that this proposal is not simply unnecessary but fraught with evident danger.

The history of the doctrinal declaration which appears at the head of the proposed Constitution is sufficiently instructive. We have already referred to it at some length. In view of the entire rejection of the propositions embodied in it, by the last General Convention, and the refusal of the House of Deputies even to refer them to the Constitutional Commission, it may be a matter of some surprise that they should re-appear, even in the present modified form, at the head of the report. It may be conjectured that the Commission amiably yielded to the strong desire of persons of influence to see these propositions in some form embodied in the new Constitution. It may have been thought that, by a little judicious manipulation whatever was most objectionable in the amendments offered (and rejected) in 1892, might be eliminated, and thus the excellent persons chiefly interested in this new departure might be partly satisfied and no harm done. These gentlemen, in desiring to see the "Quadrilateral" embodied in the Constitution, have been actuated by motives of the most exemplary disinterestedness, even if we cannot agree with their wisdom. They have been allured by the "iridescent dream" of union with the Protestant denominations, on the basis so eloquently expounded by Dr. Shields. They think that the readjustment of Church principles upon these minimizing lines would be a decided step forward in this praiseworthy direction. But without entering upon the question of the wisdom of this policy in itself, upon which we have very decided opinions, it is a serious question whether the amiable attempt to meet the wishes of one class of men may not serve the turn of another far more radical class.

Five Minute Talks

BY CLINTON LOCKE

XIX.

We have just passed the anniversary of our national independence, and we ought to stop and think of our relations to our country as Christian men and women. It is too often the case that Churchmen forget altogether that patriotism is a Christian virtue, and that the duties to the State are insisted upon by the writers of the New Testament with quite as much force as any other duties. We seem to think that a class of persons called politicians are to attend to the State, just as tailors attend to our clothes, and tinkers to our tinware; that these people know all about that business and we can leave it in their hands. The results have been most fearful—corruption, bribery, wild extravagance, foolish laws—simply because people without principle have had the management of such things.

Now, I contend that it is not only a silly and a very costly mistake in Churchmen to let politics alone, but it is really a sin; a sin because it is selfish and ignores the good of the community, and considers not our neighbor. Just according to our influence, and our position, and our endowments, will God hold us responsible for having neglected our duties to the State. In some countries, in Turkey, for example, men might be excusable for letting the State entirely alone. They might say: "We are not consulted about the officials and the law-makers, and so we will not meddle with them, but thank the Lord when they are tolerably decent, get along the best we can when they are rogues, and when things get too bad, try a riot and a revolution." We cannot give this excuse, for God has put in our hands a tremendous power. We can by a little piece of paper, called a ballot, decide directly who shall occupy almost every office in this land, and indirectly, every office, for we can choose those who are to appoint to other offices. This power is not restricted to a few of us. The poorest man has it as well as the richest. The black man wields it as well as the white, the illiterate are endowed with it as well as the college professors. I am rather doubtful about the wisdom of this universal suffrage, but that has nothing to do with it; we have it, and we are responsible for it. Since we and we alone decide who are to make and carry out the laws, we and we alone will be held responsible by God for the sort of men we choose. Even if we are deceived in men, as is very likely to be the case, the elections occur so often that we need not have to endure them a great while; we can put others in their places. Never before on such a scale as this, has power been put in the hands of all men. There are no privileged classes in a political sense. The whole population is before us to choose, and eligibility to office is almost as extensive as the number of electors.

I am often amazed to see how lightly we esteem this awful power, a power greater in its consequences and its possibilities than electricity or steam. One of the worst features about this is that as we grow better informed and more prosperous, and attain higher social position, the less we seem to care about using our voting privilege. Englishmen are so different; the greatest nobles and the whole leisured class take an active interest in politics, and give a great deal of attention to them. I think our upper classes are improving, but the case is bad enough, and causes the most serious alarm among thinking men. Do not say that you belong to a party and must vote with that. You are a free man. You can vote as you please, and if your party is trying to carry an iniquitous measure, you are put in no danger, unless you are an officeholder, by leaving it. Even if you were, duty to country is above mere selfish interest; it is one of the most sacred duties in the world.

Now I call upon you as Churchmen, as servants of Christ, as under the Spirit, the author of true liberty, to consider carefully the characters of the people who are to make the laws, and for whom you are to vote. I do not ask that they shall be Churchmen, but that they shall be honest and clean. I would infinitely rather have a true-hearted secularist for alderman of my ward, than a dishonest and sneaking Churchman. What we want are men who fear God and who keep His commandments, who could no more be bribed than the Washington monument, and whom no newspaper could intimidate. They do not need to be college bred,

or the owners of fine houses, if they have good, honest common sense, and have the welfare of the community and not their own pockets in consideration. Do not say that such men are too hard to find. Honest men, thank God, are in the ascendant, for it they were not, utter confusion would cover all our business. It may be hard to induce such men to take office, but that is because the sense of the duty of citizenship is so dull and dormant. By the press and by the pulpit a public opinion must be created which will really force men who can be useful to make the sacrifice of some of their time for the benefit of their city, or their country, or their State, and they ought to be compensated for any loss they may have to sustain in doing so. You certainly can exercise as much care in choosing an alderman, etc., as you would in choosing a business partner, or an administrator for your estate. You cannot shove this off on any Kaiser, grand duke, or high mightiness. In the Providence of God it has been put upon you, and the way you have attended to it will come in with all the rest of your life at the judgment, and form a more important part of it than you seem to think.

Liturgical Worship in Relation to Church Unity

DEAR LIVING CHURCH.—I am glad to see that you continue your remarks on the subject of worship in relation to the unity of the Church. Of course I think it most important. And not only so, but I think that it has been sadly overlooked and neglected.

I see by the papers that a "league" has been formed to promote the "union of Churches;" they propose to accept the four Chicago-Lambeth essentials—even the fourth, "the Historic Episcopate"—and seem willing to be ordained by bishops, as I suppose. But they expressly declare that it is to be "without detaching ourselves from the Christian bodies to which we severally belong, or intending to compromise our relations thereto."

Among the signers there are Baptists, Presbyterians, Congregationalists, and even Charles A. Briggs, Dr. Abbott, Dr. W. R. Huntington, of our Church. Now in all this there is no word about the services of the Church, or the united Churches. But on the contrary they propose to hold on to the principles and practices of "the Christian bodies to which they belong." Is this to be only while they are seeking to unite, or is it to continue after they have received their ordinations from the hands of our bishops?

I have not a full form of the Chicago-Lambeth declaration before me, but as I remember, it contains immediately following the four, a statement that the Church has in its possession and usage some things which it holds as a trust and cannot surrender. And among these things, although not specially so named, are doubtless Confirmation and liturgical worship.

Do these men know or foresee what they are doing? Will our Church accept any unity or union without these elements? I should think that Dr. Huntington would have learned from his experience in the last General Convention that it would not.

But it seems to me inevitable that they are leading their friends who are outside of the Church to see that they have been misled in this matter and to accuse them of a want of fair dealing and good faith—"sharp practice," shall I call it?

And not only so; it may lead some of our clergy—not Dr. Huntington, of course, to secede and join this conglomeration—conglomerate unity—and thus make a new sect rather than accomplish anything by the way of unity. Let them first bring back, or at least try their powers and efforts on, the "Cumminsites."

The question, in a practical common-sense view of it, is, shall these sects come to us, or shall we go to them, or shall we unite on some plan of our own devising, and thus have a church of our own making, which we can control, or one that is of God, which we must obey? Shall we degenerate into a mere Protestant sect, or remain as we now are, a branch of the Holy Catholic Church? That is the question that is actually before us.

W. D. WILSON.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

Letters to the Editor

IT WAS NOT ANONYMOUS

To the Editor of The Living Church:

"A Lay Deputy of the Convention of Pennsylvania" (whatever that assembly may be) writes to say that he is "no theologian," a somewhat unnecessary statement, as it is sufficiently evident from his letter; and inasmuch as the question treated of in my letter was a purely theological one; viz., whether there was one God or many, if the gentleman found himself unable to come to any conclusion on the point, one might have supposed that silence would have been golden.

The gentleman is not only ignorant of theology, but (alas!) he does not know the meaning of English words. The word "anonymous" means without a name. The slip that was distributed to the members of the convention of the diocese of Pennsylvania was so far from being anonymous that the name of the Rev. James Haughton, the writer of all it contained, was conspicuously printed at the head, thus:

"Extracts from a sermon preached before the convention of the diocese of Pennsylvania, in 1892, by the Rev. James Haughton, rector of the church of the Redeemer, Bryn Mawr, now, by election of the Standing Committee, filling the vacancy in that body caused by the removal of the Rev. James S. Stone, D. D." There was no word of note or comment added by any one. If your correspondent thought the extracts printed were injurious to Mr. Haughton, he derived such opinion from Mr. Haughton's own words alone! (I enclose a copy of the slip in substantiation of this statement.)

The gentleman says that the extracts were "most unfairly taken away from the context," and thus "tended to place the writer in a false position." This, your correspondent says, is "the meanest sort of a slander." The language, I venture to think, is scarcely courteous and is unsuited to the occasion. No one, not even your correspondent, could have a more profound contempt for anonymous communications than myself, and especially for anonymous communications to Church papers. I am not writing anonymously, but with my own name attached, and I beg to assure you that your anonymous correspondent's statement quoted above is simply false.

HENRY R. PERCIVAL.

June 23, 1895.

CAMBRIDGE THEOLOGY

To the Editor of The Living Church:

Your correspondent from Mason City, Iowa, is, if you will permit me to say it, unduly alarmed as to the loyalty to the Church of the Episcopal Theological School at Cambridge. Since its foundation in 1867 the Bishops of Massachusetts have recognized and helped it. Eastburn, Paddock, and Brooks have left us, but they were not the men to countenance disloyalty to the Church in clergyman or layman. The present Bishop is an honored alumnus of the school, and his election while dean of the school shows that the diocese of Massachusetts does not question the loyalty of the Theological School at Cambridge. The professors are devoted and scholarly men. Two of them have held their chairs for 25 years, and besides helping to ripeness of learning the alumni of the school, have made a name in the higher walks of criticism and literary activity. No one who knows Prof. Steenstra and Prof. Allen would think of calling in question their loyalty to the Church they are serving in a noble devotion. The younger members of the faculty and the dean are in like manner above reproach, and I am ashamed to think it necessary to defend their loyalty. It is not to those who know them. And those who do not know them should not be in haste to impute discredit to them.

There is no difficulty in obtaining full information as to the character of the theological instruction imparted at Cambridge. It has one good point; it is really theological. And there is no necessity for a commission of bishops. The alumni of the school, serving the Church in 27 dioceses, from Maine to California, from Chicago to New Orleans, can readily impart to their bishops any information desired. Certainly it would be a sad thing to question the loyalty of all the bishops who tolerate the graduates of this school.

Greater care in conferring degrees in theology than is exercised at the Cambridge Theological School is not to be found in any theological school of the Church. The degree of B. D. had been honestly earned by the graduates of the class of 1894. Not all the graduates obtain this degree. It stands for special attainment in the studies of the school. Being honestly due the student under the terms of his admission to the school, and of his promise at matriculation, it could not honorably be refused by the faculty. And for one I am glad they followed so just and manly a course.

The laymen of Massachusetts who founded the Episcopal Theological School at Cambridge under the sanction, and in some sense the patronage, of Bishop Eastburn, are worthy eternal honor and respect from Churchmen of every stamp. Theirs are not the names of mean men, nor of dis-

loyal men. Reed, Rand, Mason, Lawrence, and Wintrop, honored the priests of the Church by putting it in the power of the Bishop of Massachusetts to give so excellent a training to the clergy. And the trustees of the school are clearly within their right when they hold the trust committed to them. As laymen they do well to take pains for the sufficiency of the clergy in sound learning. If it is lawful and proper for laymen to pass upon the fitness of a man for Holy Orders, whether as deacon, priest, or bishop, as they do, rightly and canonically, it certainly is scarcely worth while to rebuke the earnest, learned, and godly laymen in Massachusetts who are doing a great work for God and the Church here, and are not saying anything about it. Their deeds speak for them.

JOHN GREGSON.

P. S.—I write this the more willingly because I am not a Broad Churchman but a Catholic Churchman.

J. G.

Worcester, Mass., June 21, 1895.

Personal Mention

The Rev. James F. Plummer, rector of Epiphany church, Lynchburg, Va., has accepted a call to St. Stephen's church, Oxford, N. C., and will move there July 1st.

The Rev. A. C. Clarke, chaplain of St. John's school, Manlius, sailed for Europe from New York on the steamer Werra, June 22nd.

The Rev. Wylls Rede has received the degree of D.D. from St. John's College, Annapolis, Md.

The board of visitors of Washington College, Chestertown, Md., have conferred the degree of D. D. upon the Rev. George C. Sutton, dean of Trinity cathedral, Easton.

The Rev. Henry Ormond Riddel has resigned the rectorship of St. Martin's, Brooklyn, and accepted an election as priest-assistant of the church of the Ascension, Chicago. He enters upon his new duties July 1st.

The Rev. A. J. Graham's address, till August 6th, will be Prout's Neck, Me.

The address of the Rev. Frederick T. Webb, chairman of the hospitality committee of the General Convention, is 24 West Grant st., Minneapolis.

The Rev. Leighton Hoskins will officiate at the church of St. James the Less, Philadelphia, Pa., during the absence of the rector, the Rev. Robt. Ritchie.

The Rev. J. H. Burton has resigned the rectorship of the church of the Messiah, Gwynedd, Pa.

The Rev. Fleming James, D.D., is in temporary charge of St. Paul's church, West Philadelphia, Pa.

The Rev. Thos. A. Tidball, D.D., rector of the church of the Epiphany, Philadelphia, Pa., and Mrs. Tidball, sailed for Liverpool, June 22nd, per Belgian steamer "Pennland," and will be absent all summer. The Rev. R. W. Micou will officiate during his absence.

The Rev. Snyder B. Simes, rector of Gloria Dei (Old Swedes) church, Philadelphia, Pa., has been granted by the vestry leave of absence after Sunday, June 23rd, and will pass the summer in Nova Scotia, if the illness of his mother will permit.

Bishop Whitaker has renewed the license of the Rev. Robert Blight, of the diocese of Chichester, Eng., to officiate in the diocese of Pennsylvania to June 1, 1896.

The Rev. J. L. Haysinger has been appointed a missionary by Bishop Whitaker, under the direction of the ecclesiastical authority of the diocese, to June 1, 1896.

The Rev. H. C. Mayer has been appointed by Bishop Whitaker a missionary in Christ church mission (Franklinville), Philadelphia, Pa.

The Rev. J. T. Carpenter, general missionary of the convocation of Germantown, diocese of Pennsylvania, has resigned that position.

The Rev. Louis De Cormis, who has been pastor of all Saints' church, Great Neck, L. I., for nine years, has resigned.

The Rev. A. Toomer Porter, of S. C., has received the honorary degree of Doctor of Laws from St. Stephen's college.

The Rev. Reeve Hobbie, of Newark, will spend vacation at Cape May, N. J.

The Rev. James B. Wasson has received from Roanoke college the honorary degree of Doctor of Divinity.

The Rev. Chas. F. Caneby has received from St. Stephen's college the degree of D. D.

The Rev. James F. Bullitt has accepted appointment as assistant minister of St. Simeon's church, Philadelphia.

The Rev. Sidney Corbett, of the church of the Transfiguration Philadelphia, has been seriously

The Rev. Walter Lowrie is about going abroad for study.

The Rev. W. G. Read has accepted appointment as deacon at Christ church, Springfield, Mass.

The Rev. Dr. C. Ellis Stevens, of Christ church, Philadelphia, spends vacation at Newport and the White Mountains.

The Rev. Dr. Theodore S. Rumney, of St. Peter's church, Germantown, Philadelphia, is at Atlantic City, N. J.

The Rev. O. A. Sands has taken charge of Grace church, Buena Vista, Col.

The Rev. R. P. Nugent has summer charge of Emmanue church, Henrico Co., Va.

The Rev. Dr. James Grammer has accepted charge of Beckford parish, Va.

The Rev. Walter Baker has been appointed assistant minister of St. Paul's church, Baltimore.

The Rev. Henry Tarrant has entered on his duties as rector of Trinity church, Lime Rock, Conn.

The Rev. L. H. Schubert has taken charge of the chapel of the Cross, Chapel Hill, N. C.

The Rev. B. M. Randolph will spend vacation at his summer residence in Fauquier Co., Va.

The Rev. J. de B. Kaye, of Fern Bank, diocese of Southern Ohio, will spend July and August in foreign travel.

The Rev. James L. Smiley has entered upon the rectorship of King and Queen parish, Md.

The Rev. Geo. Sherman Richards has received the honorary degree of Master of Arts from St. Stephen's college.

The Rev. Frederick S. Sill, vicar of St. Chrysostom's chapel, Trinity parish, New York, has received from St. Stephen's college the honorary degree of Doctor of Divinity.

The Rev. Beverly D. Tucker has received the honorary degree of Doctor of Divinity from Roanoke college.

The Rev. E. M. Duff was baccalaureate preacher at Oxford Academy, Oxford, N. Y., June 12th.

The Rev. Chas. Pelletreau, of Ballston Spa, diocese of Albany, has received the honorary degree of D. D., L.H.D., from St. Stephen's college.

The address of the Rev. Joseph A. Russell, of Chariton, Iowa, will be Hull, P. Q., Can., until Sept. 1st.

The Rev. W. H. I. Houghton, of Elko, Nev., has accepted charge of St. John's church, Huntington, and Trinity church, Tyrone, Pa., with residence at the former place, and will enter upon duties on July 7th.

The address of the Rev. Henry H. Sleeper, Ph.D., is changed to 207 Elizabeth ave., Elizabeth, N. J.

The address of Bishop McKim will be Church Missions House, New York City, after July 15th.

The Rev. O. Valentine, of All Saints' church, Brooklyn, N. Y., will spend his vacation during July at Richmond Hill, Long Island, N. Y.

The Rev. William Harman Van Allen's summer address is, church of the Epiphany, Trumansburg, N. Y., instead of Syracuse, N. Y.

The address of the Rev. S. C. M. Orpen after July 15th will be, care Mrs. Percival, 4 Pembroke Crescent, Bayswater, London, Eng.

The address of the Rev. John H. Houghton, of St. Mark's, Denver, for July and August, will be, care of Geo. M. Coit, 50 Wall st., New York.

The Rev. Wm. P. Painter who has had temporary charge of the church of St. John the Baptist, Baltimore, Md., for several months, has accepted a call to Deer Creek parish, Harford Co., Md.

The Rev. Theodore D. Bratton has not resigned the church of the Advent, Spartansburg, as announced on June 29th. He is still rector of that parish, and his address is Spartansburg, S. C.

The Rev. Frederick Towers, rector of the church of St. John the Evangelist, Hingham, Mass., has received the degree of A. M. in course from Harvard University, for advanced work in philosophy and like studies during the past year.

The Rev. Dr. J. E. C. Smedes, accompanied by two of his daughters, sailed for Europe on the "City of Rome," June 29th, expecting to return on the same vessel, Sept. 1st.

The Rev. Dr. Percy T. Penn and family will spend July and August at Essex, Conn. Please address all mail matter accordingly.

Ordinations

On Sunday morning, June 9th, Bishop Randolph advanced to the priesthood in Grace church, Petersburg, Va., the Rev. John Scott, the Rev. J. B. Dunn, and the Rev. James F. Plummer, deacons. The ordination sermon was preached by the Rev. O. S. Barten, D. D., of Norfolk.

On the festival of St. Barnabas, Bishop Gillespie ordained to the diaconate Mr. Henry D. Chambers, in St. Mark's church, Grand Rapids, Mich. The Rev. Dr. Campbell Fair presented the candidate, and the Rev. John Brewster Hubbs read the declaration. The Rev. Messrs Law and Reeves took part in the service. The Bishop preached an earnest sermon on the work and ministry of a deacon in the Church of God. The Rev. Mr. Chambers has entered upon his work as minister in charge of Grace church, Ludington.

On Trinity Sunday Bishop Hall (Vermont) elevated to the priesthood Allan L. Brown who, during his diaconate, has been in charge of the mission of the Good Shepherd, Barre. The Bishop's chaplain bore the pastoral staff and delivered the ordination sermon. Mr. Brown will continue to have charge of the parish at Barre.

On Thursday, June 13th, in Christ cathedral, Reading, Pa., the Rt. Rev. N. S. Rulison, D. D., conferred deacon's orders upon Messrs. W. N. S. Ashmead, J. Irwin Brodhead, and Frank Marshall, and advanced to the priesthood the Rev. W. DeForest Johnson, the Rev. James McLaughlin, and the Rev. Edward James McHenry. The sermon was preached by the Rev. H. L. Jones, S. T. D., rector of St. Stephen's church, Wilkesbarre. One of the new deacons was for some years a successful Methodist minister, but has now returned to the Church which he ever loved and longed to serve.

On Trinity Sunday, the Rev. H. Percy Silver, who for the past year has done excellent work at St. Andrew's mission, Walnut Hill (associate mission), was advanced to the priesthood in Trinity cathedral, Omaha, Neb. Bishop Worthington preached the sermon.

In the church of the Holy Trinity, Middletown, Conn., June 5th, Bishop Williams ordained to the diaconate Messrs. Stephen Howard Ailing, B. A., Trinity; Jerry Knode Cook, John Davis Ewing, Daniel Trumbull Huntington, B. A., Yale; Edward Thomson Mathison, B. A., Yale; Herbert Mendenhall Smith, B. A., Trinity; Willie Masten Bourne, from California. Bishop Whitehead ordained at the same time a candidate from the diocese of Pittsburgh, Henry Walter Gaudion Mesny. Of the candidates ordained for Connecticut, Mr. Cook takes duty at Christ church, East Haven; Mr. Ewing at Christ church, Middle Haddam; and Mr. Mathison at St. Andrew's church, Marbledale; Mr. Ailing goes to St. Johnsbury, Vt.; and Mr. Huntington, who is a grandson of the late Hon. Samuel H. Huntington, of this city, will soon go as a missionary to China.

Married

HAWLEY-FAIRFIELD.—In Christ church cathedral, St. Louis, Mo., on Wednesday morning, June 26th, 1895, at 10 o'clock, by the Rev. Geo. E. Swan, of Indianapolis, Ind., assisted by the Rev. Allen K. Smith, Mary F., eldest daughter of the late Joseph Reese and Florida Fairfield, to Thomas C. Hawley, of Lake Park, Becker Co., Minn.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

At the adjourned meeting, held on June 4th, the treasurer stated that \$15,000 was still required to make up the deficiency, and that that sum is absolutely necessary, since large pledges, amounting to \$50,000, are conditioned upon the whole \$100,000 being secured, whereupon the Board made appropriations for the first three months of the new fiscal year, trusting that the sum still required may soon be received in order that they may be extended to September, 1896.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the Rev. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

CHAPTER No. 1374 of the Brotherhood of St. Andrew, Cripple Creek, Col., appeals for the gift of books, periodicals, etc., for their free library and reading room. They earnestly appeal to all Churchmen having a spare book to send it to them. All receipts will be gratefully acknowledged by the secretary, MR. G. H. HACKETT.

Church and School

GENERAL CONVENTION JOURNALS.—1880 and 1889.—FREE. Upon receipt of 35c. for "book postage" or order to send by express (C. O. D.), I will give the above two Journals to the first applicant. WM. STANTON MACOMB, 236 S. 38th st., Philadelphia, Pa.

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The Editor's Table

Kalendar, July, 1895

7.	4th Sunday after Trinity.	Green.
14.	5th " " "	Green.
21.	6th " " "	Green.
27.	St. James, Apostle.	Red.
28.	7th Sunday after Trinity.	Green.

The Chinese department of the British Museum Library contains a single work embracing no fewer than 5020 volumes. This wonderful production of the Chinese press was purchased a few years ago for £1,500, and is one of only a very small number of copies now in existence. It is an encyclopædia of the literature of China, covering a period of twenty-eight centuries—from 1100 B. C. to 1700 A. D. It owes its origin to the Emperor Kanghe, 1662 to 1722, who employed the Jesuit missionaries to cast copper types for the printing. The compilers were occupied for forty years in their great task. The book is arranged in six divisions; viz., 1, writings relating to the heavens; 2, to the earth; 3, to mankind; 4, to inanimate nature; 5, to philosophy; and 6, to political economy.

In 1791 the Roman Catholic Relief Act was mainly brought about by a protestation on the part of the Roman Catholics of England to the effect that they "acknowledge no infallibility in the Pope," together with declarations that their Church had no power to injure Protestants, and that no ecclesiastical power could in any way affect or interfere with the independence, sovereignty, laws, constitution, or government of the realm. This protestation was deposited in the British Museum to be preserved there as a lasting monument of the political and moral integrity of the Roman Church in England. In 1875, Cardinal Manning declared "that the infallibility of the Pope was a doctrine of the divine Faith before the Council of the Vatican was held, and that the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." Again Keenan's catechism, widely circulated in the United States, and sanctioned by high episcopal imprimatur, declared that the assertion that Papal infallibility was a doctrine of the Roman Catholic Church was a Protestant slander. After the Vatican council this catechism was necessarily withdrawn or altered. Thus is the "unchangeableness" of Rome illustrated.

The distinguished Congregational minister, Thomas K. Beecher, remarked in a sermon to his people: "In English, there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers, in one word, no religious form-book that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the twofold quality of richness and age. You rarely hear in any church a prayer spoken in English that is not indebted to the Prayer Book for some of its choicest periods. Every one has at some time been shocked or bored by public devotional performances. Nothing of this sort ever occurs in the Episcopal Church. All things are done decently and in order. To be a devout and consistent Churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting, as they march, an orison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed, and they sing with them."

Among the most widely known of American architects was Mr. James Renwick, who died Sunday, June 23rd. He was born in New York City, in 1818, and graduated from Columbia College in the class of 1836. He began work as a civil engineer on the Erie railroad before he was of age. Later he became assistant engineer of the Croton Aqueduct, and while he held that place he superintended the construction of the now well-known reservoir at Fifth avenue and 42nd street. At the age of 23 his reputation as engineer and architect was so great that when the vestry of Grace church purchased land at Broadway and 10th streets, as the site of its present edifice, his plans for the building were accepted, and he was placed in charge of the work of construction. The church was completed in 1845, with the exception of the spire, which was then built of wood, painted in imitation of stone. The

wooden spire was taken down, and the church finished by the erection of a stone one a few years since. While Grace church was being built, Mr. Renwick drew the plans for the beautiful Gothic structure of the Smithsonian Institution in Washington, and later he was the architect of the Corcoran Art Gallery in the Capital. He was also the architect of Calvary, St. Bartholomew's, and St. Stephen's churches, New York City; of St. Ann's church, Brooklyn; the new front of the New York Stock Exchange, many fine private houses, a number of the public buildings on Blackwell's and Randall's islands, and the buildings of Vassar College. His greatest task in an architectural way was the erection of the Gothic Roman Catholic cathedral in New York. The fine ecclesiastical feeling that has been so much admired in that structure is largely due to the fact of its design by an Anglican Churchman.

The Way the Birds Make Their Homes

"Hard his heart that love hath taught
In May when all this mirth is wrought"

"There is always something going on out of doors worth looking at," says Charles Dudley Warner, and this is emphatically true in the time of wooing and home making; when every bush and tree may hold its sweet secret; when little hearts full of love and joy overflow in ecstatic song; when small forms are everywhere fitting about, selecting sites for homes, busily hunting up material, or forming the same into the wind-rocked cradle that shall hold their treasures.

Never is bird life more charming to study than in these days of early summer, and nothing can be more bewitching than the coy manners of the little builders, and the musical rhapsodies of their enchanted lovers. See the pair searching for the exact spot that shall be safest and best in every way for their darlings. The small dame leading, with her gaily dressed mate in attendance, ready to proclaim her the "wisest, discreetest, best," and her selection the most desirable nook on earth; she on business thoughts intent, he full of antics and song.

Note, too, although safety is prominently in the thoughts of all birds, the different ways in which they aim to secure it. To conceal the precious spot from the eyes of man and beast is the idea of the bobolink, who chooses the middle of a meadow where tall grass shall cover, and sinks her tiny cup to its brim in the soft earth. The same desire to hide governs the night hawk, who places her dirt-colored eggs among the pebbles of a stony hillside, and the whip-poor-will, whose queer wide-mouthed babies are cradled on a bed of leaves in the woods.

The horned lark, who haunts the sand plains of the West, gives to her little ones the concealment of the vast desert, scorning the labor of nest-making, and depending alone upon the insignificance of her treasures to escape notice. Wisely, too, for they are so hidden by their very openness that it is a wonder how the mother can find them herself.

To hide is also the aim of the humming bird, who places her gem of a homestead on a branch, and covers it carefully with bits of lichen till it perfectly resembles a natural knot or excrescence of the limb. And the same is true of the warbler, who tucks her tiny cradle into a tuft of leaves high up in the top of a tall tree. Daintiest of all hidden nests is that of the daintiest of this fairy-like family, the Parula warbler, whose hammock is in a tuft of hanging moss such as grows on old trees, left on the outside as nature made it, but with fibers drawn together inside, just enough to form a safe platform for eggs and minute nestlings.

Concealment is not so much the thought of the woodpeckers as security, safe and inaccessible situations. Their wooden castles are hewn out in the hearts of trees, dead or living, generally too high for ground prowlers, and with an entrance too small for birds of prey. They are probably the safest nests, and woodpecker babies do not need the lesson of caution many birdlings must learn in the cradle. They are the most vociferous of feathered little folk, and they stay patiently at home till fully plumed and ready for flight.

Security, too, is the notion of the sea birds, who choose unapproachable cliffs on barren islands, where in large communities they bring up their broad-winged babies to their life over the ocean. The same feeling

sends another bird, the horned puffin, into deep clefts in rocks, where neither man nor beast can reach them, and from whence come such sounds of scolding, screaming, and growling, that the thought is suggested that perhaps it was the necessity for a spot out of reach that taught this particular auk where to make her nest. But before we set this family down as vulgar brawlers, we must remember that the language we hear may be merely ordinary puffiness, and the birds only voluble, not quarrelsome.

Hardly less secure than these is the home laboriously excavated by the kingfisher, at the end of a long passage reaching far underground from a river bank, where the little blue beauties repose on beds of fish bones, and come in due season to the door of their secluded residence, to listen for the clattering call of papa, or to watch for his coming with a fish dinner.

Different again is the manner of securing an underground home adopted by the quaint little owl of our Western prairies. Desiring a safe retreat, in a part of the world where such sites are scarce, yet incapacitated by nature or inclination from digging one herself, she simply accepts the hospitality of her neighbor—as has been supposed. At any rate, she finds welcome quarters in a deserted home of the prairie dog who, like some of the human family, is possessed of a mania for work, and is constantly engaged in adding to the rooms and passages of his beloved underground city. There are always plenty of unused apartments, and in these the most comical bird on the continent finds a home, dwelling in most unbird-like fashion, the whole family in the house together, and often presenting the droll sight of a family group sitting quietly around the door, enjoying the fresh air.

Quite otherwise is the idea of security worked out by an oriole, who swings her airy hammock from the end of one of the top branches of a tall tree. It is, to be sure, beyond reach of many nest robbers, but it is a good mark for sticks and stones, and it becomes dangerous in a high wind, which not infrequently tosses the ambitious younglings, clinging to the edge of it, upon a cold world, before they are fit to weather a gale.

Security and concealment combine in the selection of a nesting site by the red-winged blackbird who ties her beautiful woven snuggery to several reeds in a swamp, far enough up to avoid drowning her little folk, and far enough down from the top to be out of sight of the curious. When her speckled and streaked youngsters attain the venturesome age they climb the reeds, and get their fresh air and receive their food from above.

None of these swaying and swinging structures meet the wants of another class of our fellow creatures in feathers. Homes as solid as we like ourselves suit them best, and they find it easiest to secure what they like by taking advantage of our buildings. There is the phoebe who modestly places her nursery on a beam in a cow shed, or under a bridge; there, too, is the barn swallow who builds her mansion of clay on the rafters under our barn roofs; and the eave swallow who plasters her mud retorts under the eaves outside.

There are the bluebirds and martins, the wrens and chickadees, who like best some dwelling put up for them by man. One of them, the martin, it is said, refuses in these days to stay where a home is not provided for him. You put up no martin boxes, you have no martins; while if you put up a hundred, as our dear Celia Thaxter did on her beloved island, you have a hundred martin families on your place.

His love, not for man, but for the structures of man (it is inconceivable that he should love his persecutors), secures to us that pest of our cities, the house sparrow. His taste in building places is catholic in the extreme; no bird house is too large or too small, no window ledge too narrow, no crevice in a cornice too obscure; no building is too fine, and no statue too sacred, for him to take possession of, establish his slovenly nest, and fill with rubbish of the streets and the dust heaps, to the disgust and despair of the housekeeper. But he concerns himself not in the least about the ineffectual remonstrances of the mob down on the earth. A state of warfare with the human race is his native state. Serenely he seeks out his especial nook, and places himself therein, and shouting and raving and tearing of hair under his feet disturbs not the peaceful contempt of his soul.

Differing from all these are certain covered bird homes, where the idea seems to be not so much con-

cealment, as warmth and protection. Such are the nests prepared by some of the wrens; not the house wren of the boxes, but the winter wren who dwells apart from men, and pours out his marvelous rhapsodies in the woods; and the marsh wren who selects a swamp and sings to the frogs. These birds make a nest like a ball, principally on moss, and larger than a croquet ball, with a tiny entrance on one side, and they put it sometimes among the roots of a fallen tree, and again in an inconspicuous place about an old stump, but always near the ground, where they spend most of their lives. These little wren balls are very interesting when, later in the season, they are packed full of the five or six wrenlings who make up the family.

A covered nest, though quite unlike these mentioned, is that made by the golden crowned warbler or oven bird. Usually excavated in the side of a little slope, among the dead leaves in the woods, in shape it deserves its name, though the roof of the oven is oftenest simply the bit of earth under which she burrowed. Occasionally a cover or roof is formed of woven grass and sticks, as carefully as any bird's nest.

Perhaps the most unique nest in North America is that of the dusky little rogue who demands our hospitality by building in unused chimneys, the chimney swift. The nest is a delicate and lovely wall pocket, of the daintiest twigs, woven carefully and artistically together, and placed—apparently glued—flat against the chimney, like a bracket. How it holds together long enough to rear swift babies, or why it hangs to the sooty surface a moment, is a mystery. Curious indeed would be the sight, could we only enjoy it, of the city of the swifts, with its hundreds of residents, as it exists in some of our big chimneys.

Other varieties of nests there are, from those without attempt at concealment, like the homes of the robin and the wood thrush, to the artistic and highly decorated nests of other lands than ours. But all I have mentioned are right about us, and may be seen in almost any country walk.—OLIVE THORNE MILLER, in *The Workman*.

Book Notices

Commemorative Addresses: George William Curtis, Edwin Booth, Louis Kossuth, John James Audubon, William Cullen Bryant. By Parke Godwin. New York: Harper & Bros.

These addresses, while eulogistic in character, are almost purely biographical, dealing quite fully with the lives and careers of their well-known subjects. The sketch of Audubon is especially valuable to us of a later generation, as the life and character of the great scientist is shown forth most interestingly by one personally intimate with him.

Essays in American History. By Henry Ferguson, M. A. New York: James Pott & Co. Price, \$1.25.

A collection of four able and well-written essays upon well-known subjects, which are treated by the author from a somewhat different standpoint than that generally taken. He states that it is no longer necessary to make up for the political and literary insignificance of our country by boasting of the Spartan virtues of our forefathers, and that patriotic Americans can now see something besides arbitrary tyranny in the actions of the English Government towards its colonies, and find some good in men like Andros who opposed the separatist ideas. The subjects are very interestingly presented, and the book is well worth reading.

The American Congress. A History of National Legislation and Political Evenings, 1774-1895. By Joseph West Moore. New York: Harper & Bros. Cloth. Pp. 580.

This clear and consecutive history of American politics (using the word in its broadest sense) enables the reader to get at the root of the matter without the entanglements of detailed historical accounts of persons and events. No student of civil government can afford to leave it out of his course of reading. The author traces the growth of the Constitution, the course of party politics, memorable actions of the Presidents, and all important legislative proceedings. A feature of great value and interest is the quotation from famous speeches, official reports, etc. Every chapter is carefully analyzed, and there are several appendices and an index.

Churches and Chapels. Designs and Suggestions for Church Building Committees, Architects, and Builders. By F. E. Kidder, Ph. D., architect. Oblong octavo, cloth; pp. 55. 52 illustrations. New York: Wm. T. Comstock. 1895. Price, \$1.50.

There are very few books that are written in such a way that church committees can read them with advantage. Among these few, this book by Mr. Kidder will hold a high place. The author is well known among architects as the writer of an exceedingly valuable handbook of formula and general architectural information, and what he writes commands attention. This book contains forty-six half tones

and plates. The young architect will find great assistance from it in planning churches, and building committees will receive great assistance in deciding what is suitable. They will also derive much information from the notes and advice contained therein, which can be read with profit by all interested in church building. The portion devoted to Catholic churches is meagre, and might with advantage have been more developed. The information as to seats, windows, bells, acoustics, heating, and ventilation is reliable and rarely to be met with in so compact a form.

The Clergy and the Catechism. Being an attempt to adopt the "Methode de St. Sulpice," as expounded by Mgr. Dupanloup, to the Ways and Wants of the English Church. By Spencer Jones, M. A., with a preface by George Body, D. D. London: Skeffington & Son. 1895. Imported by James Pott & Co., New York. Pp. xii, 159.

This is an important book, of modest dimensions, and should be in the hands of all of our clergy. Those who have read Dupanloup's "Ministry of Catechising," will need no further inducement to purchase the book when we say that the work of adaptation has been skillfully done and represents a ripe experience in applying the "Methode de St. Sulpice" to Anglican conditions. The complaint as to the poor work done in our Sunday schools is widespread. The complaint is just. How can good results be looked for when the children are placed in untrained hands and when "method" in conducting the Sunday school is conspicuous chiefly by its absence or at least by its unutterable crudeness. Our clergy give their choicest efforts and main strength to adults, and then count on fooling the little ones with fag ends of time, thought, and energy. The work of the Sunday school needs to be thought out with great care every week beforehand, and the approaches upon the children's minds should be planned with all the painstaking manifested by a general on the eve of a great battle. Above all, just now, our clergy need to study "method," and we know of no better book to read by way of introduction than "The Clergy and the Catechism." Its recommendations may have to be modified to suit local circumstances, but no clergyman or Sunday school teacher can read the book without learning what is worth learning.

The Manliness of Christ. By Thomas Hughes. London and New York: Macmillan & Co. Pp. 252. Price, \$1.25.

This book has been before the world since 1870, and has at length found enough readers—chiefly amongst Broad Churchmen and Unitarians—to bring it to a second edition. Its most noticeable characteristic is a systematic purpose to dwarf the Divinity and magnify the Humanity of our Lord. The author has only the feeblest grasp of the great truth of the Incarnation, and appears to be almost totally ignorant of Catholic theology. In fact, he fails to recognize the existence of any such thing. It is not surprising, therefore, to find him running perilously close to deliberate and formal heresy. In the treatment of his theme he is compelled to touch upon some of the great doctrines of God, which have been defined in the general councils of the Church, and set forth in the Christian creeds. His conception of Christ is an entirely naturalistic and humanitarian one, in which the divine element hardly appears at all. This view is put forward with great confidence. The author takes strong ground in favor of the kenosis, although apparently serenely unconscious of such doctrines as the hypostatic union and the *communicatio idiomatum*. Thus we have the interesting spectacle of a man of the world, unlearned in theology, dogmatizing upon the deepest mysteries of the Faith, and when it is pointed out to him that his teachings have been publicly and solemnly condemned by one of the best theologians in England (Bishop Stubbs, of Oxford), deliberately re-publishing them without a word of apology or change. To such a length has the right of private judgment been pushed in our day. In our judgment this book, as speciously inculcating under an attractive title a low and one-sided view of our Lord's Person and Work, is full of peril for the young and the unlearned, and we believe its gifted author would have pursued a much wiser, as well as more modest, course in letting it go out of print. We think the clergy should guard against its presence in Sunday school and parish libraries.

Magazines and Reviews

The Atlantic Monthly for July contains the first of Dr. John Fiske's promised historical papers. The subject treated in this issue is the Elizabethan sea kings. Such picturesque historical characters as Raleigh, Drake, and others of their time, become doubly attractive when described by Mr. Fiske. Another series which promises delightful reading describes "An Architect's Vacation;" Mr. Robert S. Peabody, the well-known Boston architect, is the author, and the first paper treats of Rural England. Henry J. Fletcher, who is making a study of the railroad question, contributes an important article upon "A National Transportation Department." Robert Beverly Hale, the son of Dr. Edward Everett Hale, gives a specimen of his powers in a short story, "A Philosopher with an Eye for Beauty."

Herbert Spencer contributes to the *Fortnightly Review* for June a reply to Balfour's "Foundations of Belief," which will be widely read and is likely to evoke an answer from

Mr. Balfour. There is some skillful writing in it, and some very plausible though misleading argument. Mr. Andrew Reid writes of "The New Party," which is to destroy free-trade, not in the interests of the protective system, but with the more radical plan of provincializing all productive industries and abolishing international commerce as far as possible. Mr. A. J. French attacks Canon Mac Coll's plea for a more candid understanding between "Russia and England." Prof. Holland shows that while China disregarded international law in the recent war, Japan observed its requirements scrupulously, with the hideous exception of the massacre at Port Arthur. Bishop Bromby pleads for compromise in the matter of disendowment on the part of Churchmen. We cannot say that he does so from a Churchly standpoint.

The picture of China given by Julian Ralph in the July *Harper's Magazine* is more attractive than that sometimes presented to us by travelers; it places the people before us very pleasantly. "Americans in Paris," by Richard Harding Davis, though brightly written, does not impress us happily with the attitude assumed by our countrymen in that city. He says "they have ceased to be Americans, they do not become Frenchmen;" "they apologize to the American visitor and to the native Frenchman." Visitors to the World's Fair, remembering Mr. Macmonnies' work, will be interested in the description of his work given by Royal Cortissoz and in his portrait. The story of the German struggle for liberty in 1865-1875, is begun in this number, and amply illustrated, as are all the articles to which we have referred. A popular paper on "The University of Pennsylvania," is by Prof. Francis N. Thorpe. In a short paper entitled "Where Charity Begins," Mr. Owen Wister describes the interesting results of helping a few Philadelphia street waifs to help themselves. The poem "All Souls' Day" seems to lose its full significance by the inappropriateness of its appearance; why not have kept it for the November issue, when its appearance would have coincided with the festival designated by the Church?

Mrs. Besant contributes to the *Nineteenth Century* for June a reply to Mr. Gladstone's "True and False Conceptions of the Atonement," printed last fall. It is exceedingly free from logic and consists largely of an exposition of theosophical conceptions of sacrifice. Under the general title of "Alliance or Fusion," J. St. Loe Strachey presents "The Case for Alliance" of the Conservatives and Liberal Unionists, while Edward Dicey presents that for "fusion." There is an interesting plea for Turkey from the Mahomedan and East Indian points of view by Khawji Ghulam us-Saglain. Harry Quilter tries his hand at suggesting an ideal course of studies for girls. Mrs. J. E. H. Gordon shows that university education of women has a strong tendency to favor the teaching profession at the expense of matrimony. Dr. Jessopp writes in his own characteristic and bright way on the absurdities of the papal position touching Church unity under the suggestive title, "The Celestial Empire of the West." The article should be widely read. "Bimetallism" is effectively assailed "As a Bubble" by Henry D. MacLeod, and "As a new way to pay old debts," by J. W. Cross. Our silverites should "read, mark, learn, and inwardly digest." Prof. Mahaffy shows how "Provincial Patriotism" is isolating and injuring Ireland. A rich number.

Scribner's Magazine for July contains several articles that are particularly adapted to the season. "Life at the Athletic Clubs," by Duncan Edwards, a famous college athlete, is particularly full of descriptions of outdoor life at this season of the year at Travers Island, the Crescent, the Orange, and other clubs that have country as well as city houses. The illustrations in this article number nearly forty, and represent clubs from New York to San Francisco. Another very timely article is Robert Grant's discussion of "The Summer Problem" in his series, "The Art of Living," in which he answers the query: "What is the good American to do with himself or herself in the summer?" All the bearings of the question of hiring a cottage, boarding, living in a hotel, or traveling, are discussed with special reference to the necessities of the man of family. Under the striking title, "The United States will Pay," President Andrews reviews the financial policy of the United States from resumption, and discusses with great clearness the silver question as it confronted the country in 1873. The fad of the day for posters is treated in an article on "Poster and Poster Designing in England," by M. H. Spielmann, with a great many reproductions of famous English posters by such men as Herkomer, Millais, Walter Crane, and Beardsley.

PAMPHLETS

England's Responsibility Towards Armenia. By the Rev. Malcolm MacColl, M. A. With a letter from the Duke of Westminster. 75 cts.

Four Centuries of Conflict for the Continent of North America, 1497-1897. By William Stevens Perry, Bishop of Iowa.

Second Annual Address of the Rt. Rev. William Lawrence, D.D., to the Convention of the Diocese. Damrell & Upham, Boston, Mass.

Temptations, Habits, Character. A Monograph. By William M. Capp, M.D. Arena Pub. Co., Boston, Mass. 50c.

The Household

After Many Days

BY MAZIE HOGAN

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CHAPTER V

Farewell! Thou canst not
Teach me to forget!

—Shakespeare.

Long and bitter was the conflict. The hours of the night tolled out slowly one by one, and still Kenneth lay gazing out into the star-light, fighting the battle over and over, and praying the Divine Wisdom to direct his acts.

Yet another thought troubled him. If all else were well, he doubted if it would be right to link her sweet, pure young life with his which he had always held to be in a manner set apart and marked with the brand of disgrace. He had never allowed himself to dwell upon the subject, but he realized that in the eyes of the world he was disgraced, not only as the son of a bankrupt and a suicide, but, though it had never been fully explained to him, he knew that the speculations in which the dead man had indulged were neither honest nor honorable. It had been that knowledge more than the loss of husband and fortune that had broken the spirit, whitened the hair, and furrowed the brow of his gentle mother.

No sleep visited him that night, and when he rose, wan and heavy-eyed, it was with the feeling that the battle was not won. He had an unformed plan of seeking her father, laying the case before him, and abiding by his decision. This idea took more and more definite shape, until when he came in to breakfast, it was almost a settled purpose. His mother watched him anxiously as he pushed back his untasted breakfast, and kissed her good-by, but she did not question him.

He walked rapidly down town and entered his little office. Several memoranda on his desk apprised him of various matters which must be attended to immediately, and it was nearly noon before he had time to think again. Then just as he laid down his pen with a sigh of relief, one of the younger clerks appeared at the door, saying: "Mr Mackenzie, here is Mr. Graham who wishes to see you a few moments."

Kenneth rose, shook hands with Alice's father, moved a chair forward for him, closed the door, and seated himself on his office stool. Mr. Graham, a stern-looking man, though with kind brown eyes, a little like those of Alice, began to speak at once, quietly, yet with great firmness and decision.

"Mr. Mackenzie, I learned last night from my daughter, what I have been entirely ignorant of until then, that you and she have been much together lately, that you escort her home from the teacher's class and the choir practice, and that you have called several times."

Kenneth bowed without speaking, as the other paused.

"Now, Mr. Mackenzie," he continued very gently, "I do not wish this to go on. For reasons which I have not explained to Alice, and for which you are in no wise to blame, I do not desire my daughter to have any association with your father's son. I am a plain man, but have some knowledge of the world, and know to what such things often lead, and, in short, I wish a stop put to it at once."

He looked steadily at Kenneth who flushed painfully, but remained silent. Mr. Graham went on: "I would not have

spoken to you on the subject, but Alice is willful, and I desired your acquiescence in my wish that your acquaintance should cease."

"Alice is willful," were the few words in which the proud father alluded to a most painful scene of the previous night, when he had commissioned his wife to tell his daughter that he wished her to have no further intercourse with young Mr. Mackenzie. Whether from the step-mother's inherent want of tact, or simply from the nature of the command, the girl became very angry, and Mr. Graham heard from an adjoining room the raised voices and angry tones which were but too common between his wife and daughter.

At length his wife, pale and really frightened, opened the door and called him in, and, indeed, the girl's unrestrained passion made her seem almost wild. Her father's grave, firm manner had its effect upon her, but she insisted that she had a right to her own friends, and that she would give them up at no one's bidding. Then in a storm of passionate tears and sobs, she declared that she loved Kenneth Mackenzie, and that she would not give him up.

"Take care, Alice," said her father, sternly, while Mrs. Graham exclaimed in wonder.

"He loves me, I know he does, though he has never said so, and I cannot give him up," sobbed Alice, in a frenzy.

Hours passed, and the midnight stroke had sounded, before she had been reasoned into anything like composure, and then she was still unshaken. "No, father, you can forbid him the house if you wish, but I shall not slight him or cast him off unless he thinks it best." This was spoken defiantly, and as if alluding to an impossibility, but after a sleepless night, it was these words that decided him to pay this visit.

"Mr. Graham," said Kenneth, quietly, "it was my intention to seek you this morning, and honestly to tell you of my feeling for your daughter. You have anticipated me, and have given me my answer before I have spoken, but it will be only fair for me to make my confession," and in such gentle, quiet words, that unless Mr. Graham's eye had been a keen one, he would scarcely have been aware of the repressed emotion, Kenneth told the story of his love, of his hesitation for the girl's sake, his final determination, and ended: "I am, doubtless, scarcely aware of the depth or extent of the stain which darkens my name, but feel sure it would not be right that the faintest shadow should rest upon the pure name of your daughter."

"Spoken like a gentleman, and as few young men would speak," exclaimed Mr. Graham, warmly. Then with some little hesitancy: "Since you have been so honest with me, it is but right to tell you that certain personal difficulties between your father and myself form the chief reasons that I can never consent to any friendship between you and my daughter, much less marriage. And now, Mr. Mackenzie, I intend asking a strange thing of you. Since you agree with me that it is best that Alice meet you no more, will you come to my house this evening and convince her of the necessity? Your influence is greater than mine," with a sigh. "She feels that it would be casting off a friend."

Kenneth was silent several minutes. It seemed almost impossible to accede to this remarkable request, yet he felt that he ought not to hesitate to do what

might be best for Alice on account of his own personal pain. "Mr. Graham," he said with set features, "you have asked a hard thing, but—I will come."

Mr. Graham shook hands heartily, and left the little office.

That night Kenneth sat in Mr. Graham's elegant parlor, surrounded by the many tasteful articles which filled it, and waited for the coming of the woman he loved. That it was to be a farewell, a farewell with no prospect of a reunion, was in itself hard enough to bear, but to reconcile Alice to the separation, to convince her that it was right and for the best, when his own heart was sorely wounded, seemed well nigh unendurable. Yet his own doubts were but confirmed by Mr. Graham's prohibition, and he believed that decisively to put an end to everything between them at once and forever was the best chance for her happiness. His own, with the despair of early youth, he thought forever destroyed. "But I can bear it," he murmured, "if only she is happy."

At that moment Alice entered, her girlish beauty a little softened and subdued by a certain sadness of lip and eye, showing that she thought the occasion a momentous one. Her white dress and the cluster of white roses at her throat seemed to add to the softened lustre of the brown eyes, and as they clasped hands and she murmured a few words of greeting with drooping lips, he thought he had never seen her so lovely. He retained her hand until she lifted her eyes to his, and as their two souls met in an intense gaze, all need of confessions and explanations was done away. Each was fully convinced of the other's love, and in the conversation ensuing, it was taken for granted.

With the quiet gravity which was his chief characteristic, deepened by the shadow of the approaching separation, Kenneth gently told her of his history, his life, his struggle of the morning, the interview with her father, and his entire conviction that it was right that they should part. There were mutinous glances from the brown eyes and willful words from the rosy lips. Alice had not learned to look upon duty as the guide and leading principle of life as he had, and his arguments scarcely convinced her reason; but as he continued to speak, his higher and stronger will gradually subdued her rebellion until she yielded herself entirely to his conviction of right.

It was a curious sight to see the high-spirited, impetuous, willful, loving girl, under a spell, as it were, to his higher, nobler nature. She gently assented when he urged that the parting must be final, that it would not be right nor honest to have any secret understanding.

"We may not be able wholly to subdue our feeling for each other, but we can and must control it," he said, while she murmured "yes," as she had through all the interview.

He felt that it was time to end the scene which tried him almost beyond even his wonderful endurance, and he told her so. She informed him that her father wished to see him before he left, and as Kenneth rose and looked down upon her with an infinite love in his deep blue eyes, she held out both hands and raised her face to him with the gesture of a grieved child. Without a word he drew her close in a tender embrace and pressed his lips to her forehead in a kiss too solemn for a lover's. Silently she clung to him for a moment, then released herself and in silence left the room. That was their parting.

Five minutes later when Mr. Graham entered the room where his daughter's lover awaited him, he looked searchingly at the young face, blanched with the crushing sorrow and stern with the manful effort to keep back all sign, and said heartily:

"Kenneth Mackenzie, you are a noble fellow! No, you need not tell me, I see you have done what I wished. Goodby, I am proud to shake hands with you. I would do for you anything in the world, except give you my daughter!"

So, smiling, though with moisture in his eyes, the banker ushered the silent lover out into the starlight and closed the door, and as the brilliant lamplight was shut in, and he stood alone upon the step in darkness, he fancied that by the same act, all brightness was shut out of his life forever.

Neither Kenneth nor Alice ever knew the true cause of Mr. Graham's prohibition; that long ago when he and Kenneth's father were young men, they had both loved the beautiful Stella Rivers. They were high-spirited, hot-headed youths, and it was easy enough for the rivalry to become a bitter quarrel and thence pass into a duel. Mr. Graham was slightly wounded, but the affair was hushed up by friends. While he was recovering, his opponent triumphantly bore off the disputed prize, and exultingly sent him an invitation to the wedding.

Kenneth's mother had never known of this occurrence, nor the reason for the enmity between her husband and the banker, and, indeed, Malcolm Mackenzie's nature was too gay and care-free for him to harbor resentment, especially when in triumphant possession of the prize, and he would willingly have been reconciled to his former rival. But John Graham was not one who could easily forgive, and even now, after a lapse of twenty five years, his indignation was so strong that he felt it an impossibility to give his only daughter to the son of his old enemy and rival, even without the many worldly considerations which his wife vehemently urged.

And how was it with the lovers after the parting? All noticed a change in Kenneth, although no one, not even his mother, knew the cause of the saddened brow, the eye lacking so much of its usual brightness, and the absence of his usual mirth and cheeriness. Kenneth's life, however, had been a training in self-control and self-sacrifice, and though it was many months before he seemed just as he had been before his trouble, and his mother could detect a subtle difference even now, he yet forced himself to live down the sorrow, and with that Help

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which he knew how to seek, he succeeded. As he sat in the fast-thickening gloom and thought, as he did not often allow himself to think, of his bright youthful hopes dead and buried, it was with a softened sadness that his mind dwelt upon the fair form of the girl he loved still. Though his life was a busy and not an unhappy one, and the first bitter pain of parting past, yet he still loved with all the strength of his deep, tender heart, the slender, dark-eyed girl whom he occasionally met on the street, and between whom and himself bows and a few conventional words of greeting were all that had passed for two years. His voice was a little gentler, his manner to his mother and sister a little more tender and loving, if possible, and his mother, feeling by love's intuition that her boy had some trouble that he did not tell her, was more than ever watchful over him and caressingly attentive to his every wish, though never questioning him. O, no; she knew that if he did not confide in her, it was because he felt it right to be silent, and she respected that silence.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

How the Cat Built a Church

It was only a few words in the corner of a newspaper. It read thus: "Last week, the little church, which we built with much toil and self-denial was burnt to the ground. The insurance is small, we are poor. We were so happy in having made a place in which to worship God. Will no one help us to rebuild?" That was all.

Aunt Maria glanced it through, and said to herself, "Yes, I will send them something," and she marked the lines with her pencil. But Aunt Maria was one of the directors of the orphan asylum, head of the industrial school, and secretary of the auxiliary, so the next day she rolled up the paper and sent it to her nephew in Maine, without thinking again of the burnt church.

"Hurrah!" cried all the little Newgents, "here's a paper from Great-aunt Maria; let's see the puzzles; please read the children's column; what's that marked place?"

Nellie read about the burnt church. "Poor things," cried the little Newgents, "think how we'd feel if our church burnt down! Let's help them."

"Well," said Allan who always was ready with ideas, "we might speak pieces; I know that one about Spartacus, with gestures. Or we might have a sale, or give a play, or maybe have a circus; Tom can stand on his head first rate." But the other six heads shook discouragement, and Nellie said, "Mother wouldn't let us do such things to get church money." Then "I have it," cried Allan, the inventive, "molasses candy!"

"Why," cried little Katie, "a molasses church would be splendid, but it would melt away when it rained, if the *velktry-men* didn't eat it up before."

The children laughed. "We'd make the candy and sell it and send the money, goosie," exclaimed Allan.

"Let's do it," cried all.

Mamma said they might make it in the

brick kitchen, which was behind the regular kitchen, and was the children's playroom and treasure-house. So papa built a big fire, and hung the kettle on the old-fashioned crane, and Allan collected pennies, and bought the molasses, and poured it into the kettle. Then seven necks were stretched out, seven noses sniffed, fourteen hands snatched at the spoon, and fourteen feet trod upon one another. It was wonderful that nobody tumbled into the fire.

But that molasses did not seem possessed with the missionary spirit that made the children so eager; it would not boil. In vain they scorched their faces in watching, and lamed their wrists in stirring. At last a few lazy bubbles appeared. "There she blows!" cried Allan; "bring us a cup of cold water and let's see if she's ready to pull."

She wasn't ready, in the least, and although about a quarter of the molasses was wasted in these tryings, that which remained in the kettle seemed in no hurry to harden.

"I'll tell you what," said Allan; "I'm going to run over to the woods and get some foxberry leaves to mix in; they'd improve it ever so much."

"So am I," said Tom.

"Let's draw lots for one to stay and stir," said Nellie.

The lot fell to Joe. Now, Joe was next to the youngest, and pretty small to leave in charge; but the kitchen was hot and the woods cool, so Joe must stay. "We won't be long," called the others, cheerfully, as they ran off.

Joe sat down on the low stool when he wasn't stirring. Tabitha sat opposite. Tabitha had eaten all the molasses that had fallen to the floor, and that was a good deal. She had a "sweet tooth." She very much approved of the candy-making. Joe stirred manfully, winking his scorched eyes, and rubbing the knuckles that had hit against the hot kettle. He took the spoon in both hands and went round ten times; then "tried" to see if it were ready to pull; then went into the front kitchen to look at the clock. Stir, try, clock; stir, try, clock. It was weary work.

"Oh, hum!" sighed little Joe. "Maybe I'd better help 'em look for those foxberry leaves." He started toward the wood, leaving the molasses to bubble and the cat to watch; but he bethought him of the charge not to let it burn, so ran back and pulled the crane forward till the kettle was directly over the stool.

"There, she can't burn there, and I'll be back soon," he said.

The children rebuked Joe for deserting his post, but concluded to remain a few moments longer. As there didn't happen to be any clock in those woods, they did not realize how fast time was passing till it began to grow dark. Then they hastened home.

What a sight met their eyes! Tabitha was standing on the stool with her head and forelegs in the kettle. But she was not happy. Far from it. Her paws were stuck fast in the soft candy, and the more she struggled the worse it was. The children had a sad time getting her clean, and of course the candy was spoilt.

"I didn't mean to," sobbed repentant Joe.

"It's just as much our fault as yours," said Nellie. "We'd no business putting all the hard work on you. It's our fault that that poor minister can't rebuild his church."

It was a sad evening for them all; but

the next day things looked brighter. "We've begun, and we must do it," said Allan. "I'm going to write that the money's coming, and we must just work, and get it somehow."

In a small village far away, the Rev. Mr. Bent sat in his study, leaning his tired head upon his hand. He looked very sad, and so did his wife, who had just come in. "It was no use, my dear," said he, "putting that appeal in the paper. Nobody has noticed it. We can't raise enough money to rebuild; we'll have to wait."

"Oh, William," sighed his wife, "how can we go back to that dirty hall, with its stage, and footlights, and gaudy curtain? It isn't a fit place in which to worship God. If you could have seen these people who have struggled and saved for two years, standing and gazing at the smoking ashes of their church!"

"I did see them," answered her husband. "They are too much discouraged to make another effort."

"Father, here's a letter for you!" shouted a boy, running into the room. "I'm sure it was written by a boy of my age; it looks just like my writing."

Mr. Bent began to read, and as he read his face brightened; he lifted his head, and smiled. "Listen to this," he said.

"Rev. Mr. Bent. Dear Sir:

"We the undersigned want to let you know that we are going to send you some money, to help rebuild your church. We began last week, but the candy got spoilt, because the cat got stuck because we all did wrong. But we'll make the money somehow and send it as soon as possible. If you begin before we get it, please leave a little for us to finish.

"Yours, etc.

"Nellie, Tom, Annie, Joe, Katie, Carl and Allan Newgent."

"There, Mary, that cheers me," said



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The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor, who will send three two-cent stamps to cover mailing charges to the undersigned. This Pocket Guide should be in the hands of every member of the Society who contemplates attending the 14th Annual Convention, as it shows the location of all Depots, Hotels, Churches, Institutions, Places of Amusement, Prominent Buildings, Street Car Lines, Etc., Etc. Write soon as the edition is limited.

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Mr. Bent, "I'm going to see the people."

It cheered Mrs Bent, too. She watched her husband walk down the street as he had not walked since the fire, his threadbare coat flying out behind like a banner of victory; then she tripped up stairs and sang as she beat up the pillows and made the beds. The letter cheered the people, too. Of course, they knew that the children's money could not help much, but they thought to themselves: "God has not forgotten us; if one person answers the appeal, why should not others do the same? If those little ones in distant Maine are doing their best, we might try a little harder ourselves."

The senior warden took the letter home to read to his wife; the junior warden did the like; the Ladies' Guild asked to hear it, and it was read to the Sunday school. If Allan had known how many were to see his document, he would have looked once or twice in the dictionary; but nobody dreamed of laughing at the spelling, although many wondered what was meant by "*the cat got stuck*." That letter gave cheer and courage wherever it went, and soon workmen, among whom might be recognized several of the Sunday school boys, began clearing away the mournful, blackened timbers, and making ready to re-build the church.

In about a month a letter came from Maine containing—five hundred dollars! Of course, the Newgent children hadn't earned all that; in fact, with their mightiest efforts, they could collect only a few dollars; but Mr. Bent had answered Allan's letter, and told him how cheered they were, and that they meant to try again to build, and Mr. Bent's letter had traveled about the village in Maine as much as Allan's did in the distant Western village, and, wherever it went, it made people want to help. It even went to Aunt Maria, who was shocked that she had forgotten, and so hastened to add of her abundance to the children's pennies.

"We never should have done it, if your letter had not cheered us so, my boy," wrote Mr. Bent. Whereat Allan laughed, and said:

"And I never should have written if Tabitha hadn't spoiled the candy. She began it!"—*Canadian Church Magazine*.

Boys in Bombay

Life is much pleasanter for the boys in Bombay, or indeed in any part of India, than for the girls. When the boy first comes into the world, he is welcomed with great joy. His father is delighted, and his mother is proud and happy. I don't suppose the little baby knows much about this himself, but when he grows older he soon learns what an important member of the family he is.

For the first five or six years of his life this little boy runs about as he pleases, playing out-of-doors most of the time, and wearing little or no clothing. Sometimes he wears a little cambric jacket of some gay color, and sometimes he wears a chain, tied around his waist with a string, and nothing else. His little brown face grows still browner in the hot sun, but he does not care. Because he spends so much of his time out-of-doors he is usually well and strong, and though our little boys would not think he had very much to make him happy, yet he always seems bright and smiling.

When the boy is about six years old he begins to go to school, and then he has some new clothes, perhaps the first he

has ever worn, and he is very proud and happy. He does not need any books or slate at first. His fingers are all the tools he wants, as he sits down on the floor with a little sand before him and makes the letters, marking with his finger in the sand. He has a harder alphabet to learn than the little boys in America, for, whatever language he speaks, there are sure to be about thirteen or fourteen vowels, and twenty or more consonants.

If he is a little Telugu boy, he begins by writing two characters which mean a, a, only he pronounces the short a like u in tub, and the long one like a in father. If he is a Tamil boy, he will have to learn fourteen vowels and eighteen consonants. But if he lives in Bombay, he will be more likely to learn the Marathi alphabet, and he will have to learn the printed characters, and also the written ones.

I don't know whether the little boys in Bombay would think the English letters were hard to learn or not, but when I tried to learn the Marathi alphabet I found it very hard. I wish I could show you the queer looking letters; but, if I should write them here, I am afraid the printers in Boston could not set them up. However, these little boys seem to make easy work of it, and they soon learn not only to write, but to read.

A good many of the boys like to learn English, as they are more likely to get good situations, when they are older, if they can speak English well. It is funny to hear them try to pronounce the letters, for they often put a "y" before their vowels. I remember hearing one class reciting like this: Ya, b, c, d, yef, g, yatch, yi, j, k, yell, yem, ven, etc.

I became pretty well acquainted with some boys in Bombay. They were in a mission school there. Some of them could talk English very well, and some of them could only smile to me in Marathi, but I think we understood each other finely. I shall not soon forget the little boy about seven or eight years old who put a garland of flowers around my neck, the last time I saw the whole school together, and I am sure I shall remember the faces of those older boys who came to the steamer to see us off.

But I must tell you about one more boy that I saw in Bombay who was not in the mission school. It was Sunday evening, and we were on our way to church, when suddenly we heard the sound of drums and horns, and saw a very grand procession come, which we were informed was a wedding procession. First came six horses mounted by six little children, very richly dressed, and decorated with garlands of flowers. Then came the musicians, and then a great company of people walking, then some more horses, and then came the boy who was the hero of the occasion, for he was the bridegroom.

He was riding on a beautiful horse, and was adorned with garlands which almost covered his head and face. Over his head was a large umbrella, and some one walked beside him fanning him. He looked about fifteen years old, though perhaps he might have been a little older. Behind him was seated his little bride, who looked about five years old, and was decked out in jewels of all sorts,

A GOOD CHILD

is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

earrings and nose jewels and bracelets and anklets and necklaces.

Afterwards I saw a good many more wedding processions, but no other quite so fine as this one. I have often thought since I came away of that boy who had such a grand wedding, and have wondered what kind of a life he will live and whether he will be kind to the dear little girl who is to be his wife.

If you could only see the boys in Bombay, the Mohammedan boys, and the Parsee boys, and the Marathi boys, if you could realize that they are all your brothers, I am sure you would want to do all you could to help them. One thing you can all do, you can pray for them, and perhaps you can give some of your money to help them.—*Mrs. F. E. Clark, in The Golden Rule.*

What God Gives a Boy

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpoluted by tobacco or whiskey, and to speak true, kind, brave words; but not to make a smokestack of or a swill trough.

A pair of ears to hear the music of bird and tree and rill and human voice; but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—*Morning Guide.*

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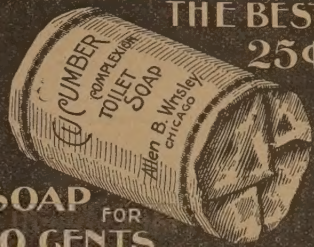
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The Knights Templar Conclave will be held at Boston, Mass., during next August, and it will be of interest to Sir Knights and their friends to note that arrangements have already been successfully accomplished by the Nickel Plate Road, providing for the sale of excursion tickets over direct lines going and returning, or by circuitous routes; viz., going one line and returning by another. By so doing, many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will no doubt make the low rate excursion tickets offered by the Nickel Plate Road very popular. Call on, or address, J. Y. Calahan, Gen'l Agent, 111 Adams St., Chicago.

LOW RATES TO BOSTON.

The B. & O. R. R. Co. will sell round trip tickets from all points on its lines west of the Ohio River, to Boston and return, for all trains, July 5th to 9th, inclusive; valid for return passage until July 22d, with privilege of an additional extension until July 31st, if desired. Tickets will also be placed on sale at all prominent points in the North and North-west. The rate from Chicago will be \$22.00, and correspondingly low rates from other points.

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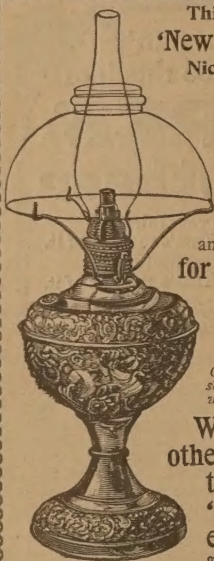
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Busy Women should use

WHITMAN'S INSTANTANEOUS CHOCOLATE.

"Something to Drink"

There are multitudes of non-alcoholic beverages which are to be regarded with grave suspicion. First among these may be classed the various "waters," which are naturally or artificially drugged. Now drugs and chemical salts are not required in a system working naturally and correctly. They do not furnish food elements; they most certainly derange the normal action. There is a great trade in bottled waters, and on the same principle medicated springs in various portions of the country are visited annually by countless thousands of people, who gulp down great quantities of the water, without having the slightest idea whether any derangement requires the course of medication to which they are subjecting themselves.

The natural and inevitable consequence is that in many cases serious illness, to say the least, often results. In Germany we are told that they do things in a more sensible way, the waters being taken, like other medications, under the direction of competent physicians. No doubt all of these waters have their place, and in certain conditions are very potent; but they are medicinal in their nature, and it is worse than nonsensical for everybody to be pouring down medicine, whether it is needed or not, especially when not required.

Into the same line of condemnation comes the average soda fountain, which presents a double danger—first in the drugging of its beverages, and second in the quality of the water used. The latter may be faulty in two respects; first, from natural impurity, which, disguised by the syrup, the gases with which it is charged, and the temperature, would not be detected by nostrils or palate; and second, by contamination from the pipes and faucets through which it is drawn. That both of these are real and not imagined dangers is too well known to need argument.

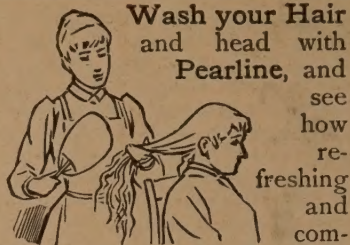
Then the "doctoring" of the drinks drawn from the fountain has reached a dangerous stage. By this we mean not the actual drugging of the beverage, with the intention to produce serious physical results, but the concocting of fancy drinks, into which powerful drugs enter as a component part. To test this matter, any one can step into a drug store and read the list of syrups attached to a first-class fountain. Ten to one, he will at once admit that he is wholly ignorant of the composition of a large percentage of the "drinks" offered. But more than this, he is in fact wholly at the mercy of the manipulator of the fountain. What he supposes unadulterated syrups, extracted from fruits and familiar preparations, the initiated will inform him are composed of drugs and chemicals taken from bottles which stand upon the shelves but a few feet distant.

Then, after all the safe way, is to fall back upon plain ice water? Yes; or better still, upon cool, sweet water from which the ice is absent. In the first place, the once popular fancy that ice consists of only pure water has been rudely dispelled, and it is now known that filthy water means filthy ice, and that the germs of deadly disease may survive the process of freezing. Many people eagerly drink the water furnished by dissolving ice, when if they knew the source from which it came, nothing short of consuming thirst could induce them to touch it with their lips. Of course the conditions are no better when the ice is mingled with purer water, and the product of the mixture is taken.

It must be admitted that a good many of the so-called "temperance drinks" are but the veriest slops, not fit to be taken into any self-respecting stomach. Not infrequently they contain alcohol in sufficient quantity to be dangerous to a person addicted to strong drink. Where there is doubt as to their composition, the safe way is to pass by on the other side.

Lemonade is a standard beverage, safe, healthful, cooling, and very agreeable to the palate. Taken hot, it is a simple and effectual agent for breaking up a cold, in either summer or winter. Cold tea, of a moderate strength, either sweetened or not, according to taste, forms a very agreeable and thirst-quenching beverage.—Good Housekeeping.

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